



INDUCTIVE EXERCISES

IN

ENGLISH GRAMMAR;

DESIGNED TO GIVE

YOUNG PUPILS

A KNOWLEDGE OF

THE FIRST PRINCIPLES OF LANGUAGE:

ACCOMPANIED BY PROGRESSIVE PARSING LESSONS.

THE WHOLE INTENDED TO INCULCATE HABITS OF THINKING,
REASONING, AND EXPRESSING THOUGHT.

BY RICHARD W. GREEN.

"The first kind of moral reasoning is that, by which we infer
general truths from particular facts, that have fallen under our ob-
servation."
HEDGE'S LOGIC.

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PREFACE.

NOTWITHSTANDING the publication of a great number of English Grammars; many of which have great merit; yet, it is generally agreed, that this subject has still been too difficult and too abstruse, for the capacities of young scholars. Hence, our endeavors for acquiring the ability of speaking our own language with propriety, is necessarily deferred, until our habits of speaking ungrammatically, are too inveterate to be broken up. But, if we look into the nature of grammar, we must suppose this abstruseness complained of, to belong more to those who treat of it, than to the subject itself.

Grammar has its foundation in *custom*; and so far as that authorizes, and no farther, its principles extend. On this account, the principles of Grammar soon become familiar to the lowest capacity. Ask a child if it is proper to say *they walks*, and he will immediately answer *no*. And in this answer, although he cannot give a rule *in form* to prove his assertion; yet, by his readiness, he shows a thorough knowledge of a fundamental principle in grammar. And, by interrogating him in this manner, we shall find that his knowledge embraces almost all its elements. What then remains, but to teach him how to apply the knowledge of these principles according to the rules of criticism?

From these remarks, it appears that grammar is not in itself abstruse; even to the youngest minds; and, if those who endeavor to teach it, would conform to the understandings of those whom they instruct, and show them that its rules depend on

those principles with which they are already acquainted; it is evident that the study of grammar would lose its difficulties, and become both easy and agreeable.

To display the principles of the English language in such a manner, that they may be readily understood by young pupils; captivate their attention; and remain imprinted on their memory, is the primary object of this work. To obtain this end, there appeared to be no better system, than that of *Induction*. By this system, the pupil is compelled to *make his own grammar*, from those principles of language, which his observation has taught him. Thus, by deducing grammatical principles from accustomed phraseology of speech, his understanding must comprehend them. His attention will follow as a matter of course. For, when a pupil perceives that he is only forming rules from principles already known, and applying those rules in the same manner, in which he has always applied their principles; the subject will not only be understood, but it will even afford a gratifying amusement. And when both of these objects are effected, the memory will be assisted by association, so as to retain a lasting impression of the subject.

And it is believed that this method of instruction will be found so easy and so attractive, that children from five to eight years of age may acquire, in a short time, a knowledge of grammar, sufficient for parsing sentences in general, and for correcting direct violations of propriety of speech. So far, these Exercises will lead them; and if they should never go farther in their grammatical studies, it is presumed that this course will be more beneficial to them, than that dull routine of study which is frequently pursued in schools. I use the term *frequently*; for, to the honor of many of our teach-

ers, this method of instruction has already in some degree been adopted.

A secondary object in forming this work, was, to prepare an introductory exercise to the study of other languages. By going through these exercises, pupils will acquire a good knowledge of the first principles of *general grammar*. They will, therefore, be prepared to pursue the study of any language with facility and pleasure. Such a work has long been needed for those scholars who commence the study of other languages, before they have attended to that of their own. For them, this work will be found peculiarly serviceable.

Another object in forming this work, was to give pupils just habits of reasoning and of expressing their thoughts. By this system, the powers of the mind are brought into active operation: and by comparing, analyzing, deducing, and giving just reasons for every assertion, the pupil acquires correctness in reasoning, vigor in investigating, and facility in conversing.

Owing to the great number of writers on English grammar, there is a great diversity of opinions relative to the classification of words, and the choice of technical terms. But this diversity is more imaginary than real. Grammar is an exposition of the principles of language. Principles of language are established by *custom*. Hence, that system of rules, which will give us the knowledge of this custom, with the greatest ease and in the shortest time, must assuredly be the best. It is of no consequence, whether we treat of grammar *en masse*, or whether we divide it into *four* or *forty* parts; provided each of these methods be properly understood; and at the same time, free from perplexity.

Again, we may call names of things, *nouns* or *substantives*; names of qualities may be ranked

with them as *noun adjectives*, or we may call them *adjectives* or *attributes*; *articles*, and even *adverbs*, may be classed with *adjectives*, or they may have separate names. *Conjunctions* and *Prepositions* may be considered as verbs or nouns, or they may be classed together as *connectives*, or *contractions*; and a thousand other deviations may be made, and still either of them may be correct in principle. For these divisions and their technical terms, are all arbitrary; instituted, not by the philosophy of language, but by the art of teaching.

I do not mean to assert that there are no philosophical diversities of *words*, as they are employed in language; far from it. I would affirm that every inflection of person, number, mood, tense, and case, and every different degree of comparison, is each, philosophically, a distinct species of words, and must have a separate place in grammar, as governed by rules of its own. So far, grammar is divided by the philosophy of language; and to this division, all theories of grammar must correspond.

But to explain the nature and qualities of things, philosophers are accustomed, first, to associate those which have some properties, common to all. After having determined what these common properties are, they next examine whether any class of these things have properties, which do not belong to other classes of the same things. Having found such a class, they proceed to separate it from the others, and to examine what are the peculiar qualities which belong to it. They proceed in this manner through all the classes of those things, which are the subjects of examination, until they have found every peculiar property, which each of them is supposed to contain.

By such processes, are originated different methods of classifying the principles of language.

Philologists first determine the nature of words as combined, which they call GRAMMAR. They then separate the classes of principles which belong to grammar, say, first, *diction* and *utterance*. These, they subdivide into separate classes; and so on, till they have described each minute difference that exists in every word, and its modifications.

Now the main difference in theories of Grammar, consists in the gradations, by which we arrive to the last division. But it will be seen, that it is of no consequence, in effect, whether we first divide a thing into *two* parts, and then, these two into *four*; or whether we divide it into *four* at first: provided, each of these four parts has a distinct name. The only rule to determine which is the best method, is, to ascertain which is the most intelligible. Here it is that grammarians differ; and it is this difference, that causes the numerous disputes about the methods of teaching this science.

With regard to method of classification, the author of this work can safely say, that he was prejudiced in favor of no particular system. His intention, in writing the work, was to make it an introduction to any larger grammar. Such classifications were used, as would display the subject in the clearest light; and such technical terms were employed, as, from the train of reasoning which was adopted, seemed best calculated to be understood by young pupils. But for the sake of accommodating the work to any grammar; differences of opinion are stated in notes, together with such reasons for preference, as, it is hoped, may prove satisfactory.

RICHARD W. GREEN.

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
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 As this work is merely an abstract from a larger book, the reader is requested to consult that for a fuller elucidation of any contested principle, as also for references to other authors.

The larger grammar will be published in the course of a few months.

DIRECTIONS,

FOR USING THE INDUCTIVE EXERCISES.

CHILDREN from five to eight or twelve years of age may be put into the *Inductive Exercises*; and it may be of some use to scholars of any age. If they be young, it will be best for a class of them to be exercised with a portion of it each day, with their books before them. This exercise will be very useful, and will not be so difficult, that it will weary the pupils. And here it is proper to remark, that any branch of education should not be difficult to a scholar at his first undertaking it. For, if he should become discouraged then, it will be very difficult afterwards to get him interested again.

If any question be too hard to be answered, let collateral questions be asked in such a manner, that the answer of one may lead to the answer of the other; or the use of some former questions, whose answers have a bearing upon it, will be found very beneficial. If a pupil answer incorrectly, let the question *why* be put to him, which will generally lead him to the right answer. I have pursued this course, and have gone through the whole exercise, without answering one question myself.

After the pupils have answered the questions, with the book before them, they may answer them without the book; and in this exercise, the teacher must be careful that *each* pupil be able to answer every question. In this course, the *Parsing lessons* are to receive particular attention; and great care should be taken that pupils can give a reason for every thing that they assert. On this account frequent repetition should not be thought superfluous. Young children must repeat a thing over and over

again, before it will become familiar to them. In the parsing exercises, it will be well for pupils to define every word that they parse.

The teacher will find many notes, interspersed throughout the volume. These generally state some principle, that a child would not readily perceive by induction. On this account the teacher must read and explain them to his pupils, who will then be enabled to give the same ideas, in answer to the subsequent questions.

The questions in small type may, if the teacher think expedient, be omitted until a second course or review.

After the pupil has *obtained* a good idea of the principles elucidated in the exercises; it will be advisable for him to go over the RECAPITULATION, in order to *impress* those ideas on his *memory*. For this purpose, the lessons in the recapitulation are inserted in proper places, and should always be learned immediately after the lessons which precede them. The pupil must also be exercised frequently in such parts of the recapitulation, as have been already recited.

✎ In preparing the first edition of the Inductive Exercises for publication, the author wrote an *Introductory Exercise* elucidating the origin of ideas. But as the plan was novel, it was thought expedient to omit it at that time. But several respectable teachers having given their opinion that it may be useful, it has been prefixed to the succeeding editions. It is presumed that teachers will find it a very pleasing and useful exercise for their pupils. But it can be omitted without any detriment to the study of the succeeding exercises.

INTRODUCTORY EXERCISE,

SHOWING THE MANNER IN WHICH WE OBTAIN IDEAS.

OF THE SENSE OF SEEING.

1. What is this? Ans. A book.
2. How do you know that this is a book? Ans. Because I see it.
3. What do you see with?
4. What is a thing called that you use in performing an action? Ans. *An Instrument.*
5. What do we call *those parts of our body* which are used as instruments? Ans. *Organs.*
6. What are the instruments, that we use to see with?
7. Are they a part of the body, or not?
8. Then what do we call *eyes*? Ans. *Organs.*
9. For what purpose do we use eyes?
10. Then what are eyes the organs of?
11. Why do you call them organs?
12. Why do you call them organs of seeing or sight?
13. What is the ability to see called? Ans. *A sense.*
14. What is it the sense of?
15. Now, how do your eyes enable you to know that this is a *book*? Ans. By the sense of seeing.

NOTE.—The manner in which we obtain sensations of seeing, is by the means of rays of light sent forth from some luminous body; that is, a body that gives light, as the sun or a candle. These rays are supposed to be small particles, so extremely minute, that they cross each other in all possible directions, without interfering with each other in the least. When these rays of light meet any substance, into which they cannot pass, they are reflected and rebound, in

the same manner that a ball does, when it meets the wall. As they meet the body from every direction, of course they are reflected in every direction. Therefore, when any person comes within their course, those rays of light that strike the pupil of the eye, pass through it, and meet upon the retina, an inner substance of the eye, and an expansion of a nerve communicating with the brain. These particles, striking the retina, causes in the nerve a vibration, which extends to the brain, and produces a certain state of the mind. This we call the *sensation of sight or seeing*.

1. How do we obtain sensations of seeing?
2. What is a luminous body?
3. What are rays of light supposed to be.
4. Can these rays of light pass through all substances?
5. What happens when they cannot pass through any substance?
6. Do they rebound in only one direction?
7. In what part of the eye must the rays of light meet to enable us to see?
8. What is the *retina*?
9. What is caused by rays of light touching the retina?
10. What does this vibration produce?
11. What do we call this state of mind?

OF THE SENSE OF HEARING.

1. Do you know when it thunders?
2. How do you know?
3. What do you hear with?
4. On this account what may we call *ears*?
5. Why do you call them organs?
6. What are ears organs of?
7. Why do you call them organs of hearing?
8. What is the ability to hear called?
9. What is it the sense of?
10. Now, how do your ears enable you to know that thunder makes a noise?

NOTE.—When two hard bodies meet in a violent manner, or when elastic bodies are made to vibrate, they cause a tremulous motion in the air. This tremulous motion strikes on the drum of the ear, and causes on its nerves a vibration, which extends to the brain, and produces a certain state of the mind, which we call the *sensation of hearing*.

1. What is caused by the meeting of two hard bodies in a violent manner?
2. What other cause may produce this motion?
3. What are *elastic* bodies? Ans. Those which, on being bent, will spring back to their former place.
4. In what part of the body do we feel this tremulous motion?
5. What does it cause in the ear?
6. What does this vibration produce?

THE SENSE OF TASTING.

1. Is sugar sweet or sour?
2. How do you know that sugar is sweet?
3. What do you taste with?
4. On this account what may we call the tongue?
5. Why do you call it an organ?
6. What is the tongue an organ of?
7. Why do you call it an organ of taste?
8. What is the ability to taste called?
9. What is it the sense of?
10. Now, how does your tongue enable you to know whether sugar is sweet or sour?

NOTE.—The manner in which we obtain sensations of taste, is by the means of the saliva of our mouths. When any substance, which has what we call taste, is applied to this saliva, the saliva causes it to dissolve a very little. Then, the composition of the substance which we put to our mouth, and the saliva, communicates with the tongue, palate, &c. in such a manner as to operate upon the nerves. Whenever the nerves are affected in this manner, we have the *sensation of taste*.

1. By what do we obtain sensations of taste?
2. How does our saliva cause this sensation?
3. To what part of the body does this effect upon the nerves of the palate, &c. extend?
4. What does this produce?

OF THE SENSE OF SMELLING.

1. Can you know the flavor of a rose without tasting it? How?

2. What do you smell with?
3. On this account, what may we call the nose?
4. Why do you call it an organ?
5. What is the nose the organ of?
6. Why do you call it an organ of smelling?
7. What is the ability to smell called?
8. What is it the sense of?
9. Now, how does your nose enable you to know that a rose is sweet?

NOTE.—The manner in which we obtain sensations of smell, is by the means of particles of odor that are sent forth from any object. When we come within the place where these particles of odor are flying, we draw them into our nostrils by means of our breath. By this action they come in contact with the nerves in our nostrils, which are excited and produce the *sensation of smell*.

1. From what do we obtain sensations of smell?
2. With what must they come in contact to occasion sensation?
3. With what do those nerves communicate?

OF THE SENSE OF FEELING.

1. If your eyes were shut, could you find out whether this was a book or not? How?
2. What do you feel with?
3. Then what are hands?
4. Why are they organs?
5. What are hands organs of?
6. Why are they organs of feeling?
7. What is the ability to feel called?
8. What is it a sense of?
9. Now, how do your hands enable you to know that this is a book?
10. How many senses have we?
11. Name them.
12. Then in how many ways are we enabled to know things?

NOTE.—Those nerves that produce sensation extend not only to our eyes, ears, nose, and mouth; but also through-

out the whole body. And when any object comes in contact with any part of our body, it occasions a sensation, which we call simply a *feeling* or *touch*.

1. To what parts of our body do our nerves extend?
2. When any object comes in contact with any part of our body what does it occasion?

OF SENSATION AND PERCEPTION.

1. When we touch a thing; does that touch cause a feeling in the thing that we touch, or in us?
2. What is that feeling called? Ans. A *sensation*.
3. What does *sensation* mean? Ans. A feeling in the mind, which is caused by one of our senses.

NOTE.—It is supposed that there are small fibrous nerves throughout the whole body, which issue from the brain, the great organ of all sensation. Of the connection of this great sensorial organ with the mind; that is, how the affection of any object upon that can be communicated to the mind, we can never be enabled to understand.

1. What is supposed to be the great organ of all sensation?
2. Do you know how the brain is connected with the mind?
4. How many ways have we of receiving sensations?
5. Then how many kinds of sensations have we?
6. Name them.
7. When we receive sensations, what are they occasioned by? Ans. *By something affecting our senses*.
8. Do we generally think of those things, while they are affecting our senses?
9. For what purpose do we think of those objects, that are affecting our senses? Ans. That we may find out what they are.
10. When we think of those objects that are affecting our senses, what do we call that action of thinking? Ans. *Perception*.

11. Now, can you tell what perception is? Ans. *Perception* is that act of thinking, by which we find out what those objects are that are affecting our senses.

NOTE.—You have already learned what it is to have sensations. You must recollect that sensation does not mean the knowledge of those things that cause sensation. For instance, when you smell a rose, all the sensation which you have of it, is a knowledge that you smell something; and you would never know what, unless by the use of some other sense; for instance by your sight, you had found out what that is which has such a smell. It is just so, when you taste of a thing. Your taste would not show you what it was, unless you had been told what it was that caused such a taste. And it is the same with all the senses. It is only by experience of what particular objects cause particular sensations, that we are enabled by our sensations, to determine what those objects are. But this much we know; that if we have sensations, there must be some object to cause these sensations. Therefore, whenever we have any sensation, we immediately set our mind to work to find out what causes it. And when we have found out, we say we *perceive* what it is. So those actions of the mind which refer our sensations to the objects which cause these sensations, are called *perceptions*. Thence perception implies thought devoted to any external object at the same time that our senses are affected by the same object.

1. What is it to have *sensations*? Ans. To feel in our mind that something affects our senses.

2. Does sensation enable you to know what it is that affects your senses?

3. Then how do you know what it is that is affecting your senses?

4. Give some examples of this.

5. What do we say when we know what it is that is affecting either of our senses?

6. Then what is the knowledge of such things called?

7. At what time do we perceive things?

12. What do we do to occasion perception?
Ans. We think.

13. What do we think with? Ans. *The mind*.

14. Then when you have perceptions, where are they?

15. What do we think of, when we have perceptions?

16. When objects affect any of our senses, what is that affection called? Ans. Sensation.

17. Then what occasions us to think of those objects that affect our senses?

18. Now, how do we derive our perceptions?

19. Now, what is the first class of our ideas?
Ans. Those that we obtain by perception.

20. What do we call that knowledge of any thing, which we have obtained by perception?
Ans. *An idea.*

NOTE.—Perceptions are the first elements of knowledge and thought. By them we obtain a knowledge of the existence of material objects, and all the qualities which belong to them, as well as all the changes which take place in them.

But we are able not only to *perceive* things, but also to *retain* a knowledge of them in our minds, when the things themselves are no longer present. In such cases, we say that we have IDEAS of things. Thus we have PERCEPTIONS of things when they are present, but we have IDEAS of them after they are removed, or when some other person describes them.* Some philosophers call ideas *conceptions*, which is undoubtedly a better name. (See Brown's Philosophy of the Human Mind, Vol. I. Lecture xxxiii.)

RECAPITULATION.

1. What are perceptions?
2. How are they obtained?
3. What causes our sensations?
4. How many kinds of sensations are there?
5. How many organs of sense are there?
6. Name them.
7. Name the organ of sight or seeing; hearing; smelling; tasting; touching.
8. What is the meaning of *organ*?
9. What is the meaning of *instrument*?

* Ideas are, by some, supposed to be *images* of things, that enter into the mind. But by others they are thought to be only the bare apprehension or conception of things in the mind.

NOTE.—We all know that we have five senses. We receive these senses at our birth; and they soon come to maturity. We have them in the same manner that all animals have them. Now when any object comes in contact with any of our organs of sense, we immediately have feelings which indicate it. Those feelings we call *sensations*. The means of receiving these sensations, is through several parts of our body, which we call *organs* of sense. The literal meaning of organ is *instrument*; but it is generally applied only to those instruments, which are *parts of our body*. Thus, the tongue is the instrument that we use to speak with; therefore, as it belongs to the body, we call it an organ. In the same manner our eyes are the organs of seeing; ears are the organs of hearing; the nose is the organ of smelling; the mouth, tongue, palate, &c. are the organs of tasting; and the whole body is the organ of touch or feeling. Through the medium of these senses, we receive all our ideas; and if either of these senses is wanting, the ideas that are communicated by that sense will be wanting too. Thus, a blind person can have no idea of colors; that is, he does not know what the meaning of color is. He can have no idea of the difference between red and black. In like manner, a deaf person can have no knowledge of sounds.

OF THE SEVERAL METHODS OF OBTAINING KNOWLEDGE OF THINGS.

1. What is the first method of obtaining a knowledge of a thing? Ans. By perception of it.
2. What does it mean to have a perception of a thing?
3. What is the second method of obtaining a knowledge of a thing? Ans. By bringing to mind some perception we formerly had of it.
4. What is this method called? Ans. *Recollection*.
5. What is the third method of obtaining a knowledge of a thing? Ans. By knowing it is like some other thing, that we already have a knowledge of.
6. What is this method called? Ans. *Analogy*.
7. What does *analogy* mean? Ans. *Likeness or resemblance*.

8. What is the fourth method of obtaining a knowledge of a thing? Ans. By being informed by one who has obtained a knowledge of it.

9. What means will he use to inform us? Ans. *Words.*

10. What is this method called? Ans. *Language.*

11. Now mention the four methods of obtaining a knowledge of things.

NOTE.—So we see that the first method of obtaining knowledge, is by means of perception. But perceptions are acquired by means of sensations; and sensations are occasioned only, while our senses are affected by the object which we perceive. When, therefore, the object of our thoughts is not present to our senses, we have recourse to recollection or memory. Again, as we are fond of abridging our labor, whenever we observe a thing similar to some other thing that we already know about, we instantly conclude that it is in almost every respect like it. Thus, when we see a house at a distance, we conclude it has partitions, rooms, fire-places, floors, &c. This similarity of things we call analogy. But there are many things that we have never had any perception of; and of course, cannot recollect them, nor compare them with any thing else. We therefore are obliged to learn them from some other person, who has obtained a knowledge of them. For this purpose our Creator has wisely furnished us with the faculty of speech, by which we are enabled to inform others, and to be informed ourselves of every thing which we can learn in no other manner.

12. What are words? Ans. Sounds by which men express their thoughts.

13. Do they resemble thoughts? Ans. No.

14. Do they resemble the *things* of which we think? Ans. No.

15. By what rule were they formed? Ans. By no rule; probably by chance.

NOTE.—As a proof that words are formed, as it were, by chance, without any rule; we find that the same thing has a different name in different languages. Thus the same thing is called in Latin, *DOMUS*, in French, *MAISON*, and in English, *HOUSE*.

16. When I tell you my thoughts, what do I use? Ans. *Words*.

17. What are words?

18. How are those sounds made that are called words? Ans. By the mouth and throat.

19. But suppose that you wish to express your thoughts to a person who is absent. You cannot *speak* to him: what would you do in that case? Ans. I would write.

20. How do you express your thoughts by writing? Ans. By making characters that represent those words.

21. What would you use for this purpose? Ans. Letters.

22. What do letters stand for? Ans. Those sounds which are put together to compose words.

23. What kind of language would you call this? Ans. *Written Language*.

24. What kind of language would you call that which you speak? Ans. *Spoken Language*.

25. Now, what is the use of language? Ans. To inform us of things that we do not already know.

NOTE.—Thus, it appears that the whole use of language is to communicate our thoughts. But that use makes it the noblest faculty of man; and we must look upon it as one of our greatest blessings. We should therefore attend to it, and see that we use it in such a manner as to be understood. But there are many, who do not acquire a good knowledge of it, and therefore are not able to express their thoughts with propriety. But this is very wrong, and I hope that you will endeavor to obtain a good knowledge of it, so that you may be able to express your thoughts not only with propriety, but with ease and elegance. For this purpose I have formed the following GRAMMAR, by which, if you examine it faithfully, you will acquire that ability. As you already know what sounds well in speaking and what does not; that shows that you have some knowledge of grammar. I shall teach you to go from that knowledge, which you already have, to that which you are to obtain, by a regular course of reasoning. This method is called *induction*; and this system of teaching, the *inductive system*.

INDUCTIVE EXERCISES

IN ENGLISH GRAMMAR.

LESSON I.

OF NOUNS.

Let the Instructor commence by holding up a book in the sight of the pupil, and asking the following questions.

1. What do you see? Ans. A book.
2. Is that the name of it?
3. What is the name of a thing? Ans. A *noun*.
4. What is the name *book* then? Why?
5. What else do you see?
6. Is that the name of it?
7. What is the name —? * Why?
8. What else do you see?
9. What is the name —? Why?

Let the Instructor repeat these questions several times.

10. Is *think* the name of any thing?
11. Is *small* the name of any thing?
12. Then is every word the name of a thing?

All words are not names of things. For we want not only to tell the names of things, but also to tell which they are, what they do, and what we do to them. On this account, we use some words to point out what kind of things we wish to speak of; as *boy*. And we use some words to point out what those things do; as *boys run*; &c. There are of course more sorts of words than one.

* The dash is to be supplied by the preceding answer.

13. Are there more sorts of words than one?
 14. Of which sort of words are names of things?
 15. What do you see now?
 16. Of which sort of words is ———? Why?
 17. What else do you see?
 18. Of which sort of words is ———? Why?
 19. What else do you see?
 20. Of which sort of words is ———? } Let these
- questions be repeated till each pupil has answered them two or three times.
21. What is a *noun*? Ans. *A noun is the name of any thing that can be seen or spoken of.*
22. Let each pupil make short sentences, and tell which words are nouns in each sentence.

LESSON II.

OF COMMON AND PROPER NOUNS.

1. [*Commencing as before.*] What do you see?
Ans. A book.
 2. Of what sort of words is the word *book*?
 3. Has every thing of this kind the name *book*?
 4. Then what kind of a noun is the noun *book*?
Ans. *Common noun.*
 5. Why do you call *book* a *common noun*? Ans. Because it is common to hear every thing of that kind called *book*.
 6. Then what is a *common noun*? Ans. *The name that is given to every thing of a kind.*
 7. What else do you see?
 8. Is ——— the name of the whole kind?
 9. Then of which sort of words is ———?
- ☞ In naming the noun, the pupil must hereafter tell whether it is common or proper.
10. Why is ——— a common noun?

11. What can you speak of that is not in sight?

12. Of which sort of words is ——? Why?

13. What else can you speak of that is not in sight?

14. Of which sort of words is ——? Why?

Let similar questions be repeated till the scholar has a good idea of the nature of common nouns; each scholar should answer them two or three times.

15. Call some person by his Christian name.

Ans. *George*.

16. Is that the name of every person?

17. Then what kind of a noun is *George*? Ans.

Proper noun.

18. What do we mean by *proper*, when we say *proper noun*? Ans. *Particular*.

19. What is a *proper noun*? Ans. *The name of a particular one of a kind*.

The following illustration and all similar illustrations, are to be read to the pupils, accompanied by such remarks, as the teacher may think proper.

For example, this is a *boy*. But every thing just like this, is a boy; for if I should show you any other boy, which you have never seen before, you would know that it was a boy. Therefore, to distinguish *this* in particular, I will give it the name *Peter*. Now, unless I *tell* you that *Peter* is the name of it, you would not know it; because every thing of this kind is not named *Peter*; for the name *Peer* is given only to this particular one. *Peter* is, therefore, a proper noun, because it is the name of a particular one.

20. Call some other person by name.

21. What kind of a noun is ——? Why?

22. Call some place by name.

23. What kind of a noun is ——? Why?

24. There are many things that you can speak of, which cannot be seen; such as *pardon*. Of which sort of words is *pardon*? Ans. *Common noun*. Why?*

* The teacher should ask this question after every answer.

25. Of which sort of words is Joseph, fire, Sarah, floor, bench, morning, Frederic, master, John, destruction, Henry, Thomas, mountain, William, lock, thimble, eye, James, marble, horse, Charleston, star, friend, arm, Albany, Philadelphia, hope, peace, day, Ann, sun, Boston, word, Lucretia, Samuel, New-York, copy, Martha, bay, England, Europe, river, London, nation, light, Hartford, doctor, sea, reason, joy, sorrow, happiness, haste, sincerity?

26. How many kinds of nouns are they?

LESSON III.

OF NUMBER.

1. [*Holding up a book.*] What do you see?
2. Spell it.
3. [*Holding up two.*] What do you see now?
4. Why do you say *books*, instead of *book*?
5. What do you add to the word *book*?
6. Suppose there were more than one *street*; what would you call them? What do you add?
7. Suppose I had more than one *stick*; what would you call them? What do you add?
8. Suppose I had more than one *pen*; what would you call them? What do you add?
9. Suppose there were more than one *fire*; what would you call them? What do you add?
10. If there were more than one *girl*; what would you call them? What do you add?
11. If there were more than one *room*; what would you call them? What do you add?
12. If there were more than one *gun*; what would you call them? What do you add?
13. If there were more than one *chain*; what would you call them? What do you add?
14. If there were more than one *seat*; what would you call them? What do you add?

15. When the word means but one, in what number do you say it is? Ans. *Singular number*.

16. When the word means more than one, in what number do you say it is? Ans. *Plural number*.

17. In what number is *bird, tree, flowers, apple, houses, garden, cloud, pens, court, sun, vices, rainbows, print, buildings, dispositions, design, laws, ornaments, school, continents, constitutions, declivity, inclinations, head, fever, miracles, stars, minds, fields? &c.*

18. If there were more than one *house*; what would you call them? What do you add?

19. If there were more than one *face*; what would you call them? What do you add?

NOTE.—When the singular ends in *se* or *ce*, we pronounce the plural with one more syllable, because we cannot pronounce it with the same number of syllables; as, *house, houses*.

20. Why do you add another syllable in pronouncing the plural of *face*?

21. In what cases must the plural be pronounced so as to have one more syllable than the singular?

22. What letter do you add to form the plural?

23. If you were to speak of more than one *box*, what would you call them? Spell the word *boxes*.

24. What would you add to the singular in this example to form the plural?

25. Why do you add *es* instead of *s*? Ans. Because, the word cannot be pronounced by adding *s* alone.

26. If you were to speak of more than one *church*, what would you call them? What do you add? Why?

27. If I should show you more than one *fish*, what would you call them? What do you add?

28. If I divide one *class* into more than one, what would you call them? What do you add?

NOTE.—It is probable that all plurals were anciently formed by the addition of *es*; but in course of time, they became contracted by the omission of *e* in those words that would admit of it; as, *bookes*, *books*. This is done that it may appear well to the eye. But in those words, which cannot be pronounced when the *e* is omitted, the ancient method is retained.

29. What do you generally add to the *singular* number to make the *plural*? Ans. Sometimes *s*, and sometimes *es*.

30. When do you add *es* to form the plural? Ans. When it cannot be pronounced by adding *s* alone.

31. When cannot the word be pronounced by adding *s* alone? Ans. When the singular ends with *x*, *ch*, *sh*, or *s*; as in *box*, *church*, *fish*, *class*.

32. Would it be proper to say *knifes*? What then?

33. How do they differ in spelling?

34. Then if the singular ends in *f* or *fe*, as in *knife*; what do you do to make the plural?

35. Spell the plural of *half*, *life*, *wolf*, *loaf*, *wife*, *wharf*, *sheaf*, *leaf*, *thief*, *shelf*, *elf*.

NOTE.—This irregularity was occasioned, first, for the sake of sound, and is now established by custom. But still some words ending in *f* form their plurals regularly; as, *proof*, *proofs*.

36. What is the occasion of this irregularity?

37. Do all words that end with *f* or *fe*, form their plurals in this manner?

38. If you were writing of more than one *fly*, would you write *flys*? What then?

NOTE.—Were you to write *flys*, it would lead to a wrong pronunciation. On this account, we change *y* into *ie*, and then add the regular *s*. But if the singular ends with *ay*, *ey*, or *oy*, there is no need of this alteration, because there is no danger of pronouncing the word wrong when the plural is regularly formed; as, *delay*, *delays*; *key*, *keys*; *boy*, *boys*.

39. Now, if the singular ends in *y*, as in *fly*, how do you form the plural?

40. On what account is this irregularity?

41. Are all nouns ending in *y* subject to this?
42. What nouns are not?
43. Spell the plural of *duty*, *folly*, *ally*, *tory*, *cherry*, *lily*, *fancy*, *enemy*, *tray*, *bey*, *toy*.

LESSON IV.

OF GENDER.

1. Is a *man* male or female?
2. Of what gender is any thing that is male?
- Ans. *Masculine gender*.
3. Is a *woman* male or female?
4. Of what gender is any thing that is female?
- Ans. *Feminine gender*.
5. Is a *boy* male or female?
6. Of what gender is the male kind?
7. Then of what gender is *boy*?
8. Is a *girl* male or female?
9. Of what gender is the female kind?
10. Then of what gender is *girl*?
11. Of what gender is *father*? Why?
12. Of what gender is *mother*? *brother*? *sister*?
13. Is a *book* male or female?
14. Of what gender is any thing that is neither male nor female? Ans. *Neuter gender*.
15. What is the meaning of *neuter*? Ans. *Neuter* means *neither*.

NOTE.—*Neuter* is the Latin word for *neither*; so when a thing is neither gender; that is, neither male nor female, we say that it is *neuter* gender.

16. Then of what gender is *book*? Why?
17. Of what gender is *table*, *chair*, *desk*, *hat*?
18. When I say *parent*, do you know whether I mean father or mother?
19. Then of what gender is *parent*? Ans. *Doubtful*.
20. Why *doubtful*? Ans. Because we do not know whether it is male or female.

21. Of what gender is *George, Lucy, master, mistress, house, land, ox, cow, children, people, pin, king, queen, seat, brother, day, governor, scholar, bird, empress, tree, son, paper, daughter, baron, count, countess, singer, speaker, soldier, door, gate.*

OF THE NOMINATIVE CASE.

1. When you mention any person or thing, in what case is the noun? Ans. *In the nominative case.* [*This definition is merely for the present purpose.*]

2. What does *nominative* mean? Ans. Nominative means *naming* or *mentioning*.

3. In what case is *Paul, John, George, man, house, thought, spirit, wages, youth, London*?

RECAPITULATION.—NOUNS.

1. What is a noun?
2. How many kinds of nouns are there?
3. Name them.
4. What is a *common* noun?
5. What is a *proper* noun?
6. How many numbers have nouns?
7. Name them.
8. What does the *singular* number express?
9. What does the *plural* number express?
10. How is the plural number of nouns generally formed?
11. Which method is supposed to be the most ancient?
12. On what account do we now use *s* in some cases instead of *es*?
13. When must we use *es*? Why?
14. Are there any exceptions to this rule of adding *s* or *es*?
15. Mention them.
16. Why do you change *f* or *fe* into *ves*?
17. Why do you change *y* into *ies*?

NOTE.—Some nouns, ending with *o*, have *es* in the plural, in order that the long sound of the *o* may be preserved; as, *cargo, cargoes*.

The following are very irregular: *man, men; woman, women; ox, oxen; child, children; foot, feet; goose, geese; tooth, teeth; louse, lice; mouse, mice; penny, pence, or pennies; die, dice*.

18. What is the use of *number*?

19. What is *gender*? Ans. Gender is the distinction of sex.

20. How many genders are there? Ans. *Three*.

21. Name them.

22. What does the *masculine* gender express?

23. What does the *feminine* gender express?

24. How is the feminine formed from the masculine? Ans. By adding *ess, ix, or ine*: as,

<i>Male.</i>	<i>Female.</i>	<i>Male.</i>	<i>Female.</i>
Abbot,	Abbess.	Host,	Hostess.
Actor,	Actress.	Jew,	Jewess.
Administrator,	Administratrix.	Landgrave,	Landgravine.
Adulterer,	Adulteress.	Lion,	Lioness.
Ambassador,	Ambadressess.	Marquis,	Marchioness.
Arbiter,	Arbitress.	Mayor,	Mayoress.
Author,	Authoress.	Patron,	Patroness.
Baron,	Baroness.	Peer,	Peeress.
Bridegroom,	Bride.	Poet,	Poetess.
Benefactor,	Benefactress.	Priest,	Priestess.
Caterer,	Cateress.	Prince,	Princess.
Chanter,	Chantress.	Prior,	Prioress.
Conductor,	Conductress.	Prophet,	Prophetess.
Count,	Countess.	Protector,	Protectress.
Deacon,	Deaconess.	Shepherd,	Shepherdess.
Duke,	Dutchess.	Songster,	Songstress.
Elector,	Electress.	Sorcerer,	Sorceress.
Emperor,	Empress.	Sultan,	} Sultanness, or Sultana.
Enchanter,	Enchantress.	Tiger,	
Executor,	Executrix.	Traitor,	Traitoress.
Governor,	Governess.	Tutor,	Tutoress.
Heir,	Heiress.	Viscount,	Viscountess.
Hero,	Heroine.	Votary,	Votaress.
Hunter,	Huntress.		

Sometimes we use different words for the different sexes: as,

<i>Male.</i>	<i>Female.</i>	<i>Male.</i>	<i>Female.</i>
Bachelor,	Maid.	Husband,	Wife.
Boar,	Sow.	King,	Queen.
Boy,	Girl.	Lad,	Lass.
Brother,	Sister.	Lord,	Lady.
Buck,	Doe.	Man,	Woman.
Bull,	Cow.	Master,	Mistress.
Bullock, or	Heifer,	Milter,	Spawner.
Steer,		Nephew,	Niece.
Cock,	Hen.	Ram,	Ewe.
Dog,	Bitch.	Singer,	{ Songstress or Singer.
Drake,	Duck.		
Earl,	Countess.	Sir,	Madam.
Father,	Mother.	Sloven,	Slut.
Friar,	Nun.	Son,	Daughter.
Gander,	Goose.	Stag,	Hind.
Hart,	Roe.	Uncle,	Aunt.
Horse,	Mare.	Widower,	Widow.
Gentleman,	Lady.	Wizard,	Witch.

Sometimes we prefix another word: as,

A cock-sparrow,	A hen-sparrow.
A man-servant,	A maid-servant.
A he-goat,	A she-goat.
A male-child,	A female-child.

25. What does the *neuter* gender express?

26. What do you say of a noun that may be either masculine or feminine?

27. What is the meaning of that expression?

NOTE.—Many nouns that are generally used for the male kind, are sometimes doubtful; as, a *horse* may be said of the female. So also some nouns that are generally feminine, may be used for the male, and so become doubtful; as, *goose*, *duck*.

28. What does *case* signify? Ans. *Case* signifies condition. Thus we say, a person is in a bad case, when we mean he is in a bad condition.

29. What is the meaning of *nominative*?

For remaining part of recapitulation, see page 48.

LESSON V.

OF ARTICLES.

1. [*Holding up a book.*] What do you see?

Ans. A book.

2. You say *a* book; what does *a* mean? Ans. *One*.

3. Would it be proper to say, give me *a apple*?

4. What should you say?

5. What does *an* mean? Ans. *One*.

6. Does *a* and *an* mean the same?

7. Is it proper to say *an table*? What then?

8. Why do you prefer to use *a*? Ans. For sake of sound.

9. Is it proper to say *a art*? What then?

10. Why do you prefer to use *an*?

11. Is it proper to say *a army*? What then?

A inch? What then? *A island*? What then?

A entrance? What then? *A orange*? What then?

A egg? What then? *A uncle*? What then?

A axe? What then? *A evil*? What then?

12. When is it proper to use *an*? Ans. When the next word begins with *a*, *e*, *i*, *o*, or *u*.

13. What are *a*, *e*, *i*, *o*, and *u*, called? Ans. *Vowels*.

14. When is it proper to use *a*? Ans. When the next word does not begin with *a*, *e*, *i*, *o*, or *u*.

15. What are the other letters called? Ans. *Consonants*.

NOTE.—*An* or *ane* is the old Saxon word for *one*; as *ane*, *twa*, (one, two.) It was formerly written *an* at all times; as, *an* book, *an* apple. But now for the sake of sound, we alter *an* into *a* before consonants; as, *a* book.

16. Which is the most ancient, *an* or *a*?

17. From what is *an* derived?

18. Why do we not change *an* into *a* before vowels? Ans. Because it sounds well enough without it.

NOTE.—Y is a vowel in the middle or at the end of words; but it is a consonant when it begins a word; as, a *yard*. Long *u*, when it begins a word, commences with the sound of *y*; as, *use*, (pronounced *yuse*.) On this account, *an* would not sound well before long *u* and *y*. As short *u* is a regular vowel, we use *an* before it; as, *an uncle*.

19. Do we use *an* before every vowel?

20. What are the exceptions?

21. Is *an* the name of any thing?

22. Then is *an* a noun?

23. What do grammarians call *an* or *a*? Ans. *The indefinite article*. [*A defining adjective*.]

NOTE.—The meaning of *article*, as given to a sort of words; is very indefinite. Those words, which are generally called *articles*, are properly *adjectives*, of the same class as *one, two, this, that, &c.* (See p. 53.) But, as the words *an* or *a*, and *the*, have a few peculiarities in construction, some grammarians have classed them separately from adjectives, for the purpose of showing their peculiarities more intelligibly to young pupils. The term *article*, or *adjective*, may be used at the option of the teacher.

24. If I should say *give me a book*, should you think that I meant any particular book?

25. If I should say, *give me the book*, should you think that I meant any particular book?

If I should say, *give me a book*, you would hand me any book, no matter which. But if I should say, *give me the book*, you would suppose that I meant the book in your hand, or some other that we had been speaking of.

26. What does *the* mean? Ans. *The* generally means *this, that, these, or those*.

Thus when I say, *give me the book*, I mean, give me *this* book, or *that* book. So when I say, *give me the books*, I mean, give me *these* books, or *those* books.

27. What do grammarians call *the*? Ans. *The definite article*. [*A defining adjective*.]

28. Why do they call *the* a *definite article*? [*Defining adjective*?] Ans. *Because it defines the noun, or points out the particular thing or things that are meant*.

29. Now, can you tell which words are articles?

30. Are these all the articles there are? Ans.

Yes.

31. What are articles? Ans. *Articles are words placed before nouns, to limit their significations.*

32. Is *the house* proper?

33. Is *the houses* proper?

34. Is *a houses* proper? What then?

35. Is *a benches* proper? What then?

36. Why is it not proper to say *a benches*?

37. Of what number is *a*?

38. Of what number is *bench*?

39. When two words are of the same number, what do we say about them? Ans. We say that they *agree* in number; that is, they are alike in number.

RULE 1.—*An* or *a* must agree with nouns of the singular number only; as, “*A book, a man, an ox.*”

The may agree with nouns of the singular or plural number; as, “*The garden, the houses.*”

NOTE.—As *an* or *a* has in fact the same meaning that *one* has, it may be used whenever we can substitute in its place the word *one* without any impropriety. On this account, *an* or *a* sometimes qualifies a plural adjective, used as a collective noun; as, *a hundred, a few, a thousand, a great many.*

RECAPITULATION.—ARTICLES.

1. What are *articles*?

2. How many articles are there? Ans. Two.

3. Name them. Ans. *An* or *a*, and *the*.

4. Why do you call *an* and *a* but one article?

Ans. Because *a* is a contraction of *an*.

5. What is the contraction of a word? Ans. Making it shorter.

6. When is *an* contracted into *a*?

7. Why is *an* contracted into *a* before consonants?

8. Why do you not change *an* into *a* before vowels?

9. Do you not use *a* before any of the vowels?
 10. Which are they?
 11. Give the origin and signification of *an*.
 12. What kind of an article do we call *an* or *a*?
 13. Why do we call *an* or *a* an indefinite article?
- Ans. Because it does not refer to any particular thing.
14. What do we call *the*?
 15. Why do we call *the* a definite article?
 16. What other name is sometimes given to *an*, *a*, and *the*?
 17. What rules have you for the agreement of articles?
 18. Is there any exception to this rule?

PARSING EXERCISES.—SECT. I.

1. What is *parsing*? Ans. *Parsing* is the dividing of a sentence into the sorts of words which are contained in it.

2. What is the use of parsing? Ans. By its use, learners are exercised to improve their knowledge of grammar.

LESSON I.

A bush.
An egg.
The elements.
A coat.
The duty.
An orange.
The nest.
A union.
Thought.
The queen.
The horses.
Richard.
A lion.

LESSON II.

An apple.
A lover.
The glory.
The houses.
A hood.
The nature.
The singers.
Memory.
The ring.
A question.
Lucretia.
The ladies.
The beast.

LESSON III.

The lions.
A bird.
An owl.
The money.
A man.
The brutes.
A parent.
The promises.
George.
Innocence.
The men.
France.
An eagle.

LESSON IV.

An acorn.
 A prospect.
 The designs.
 A landlord.
 The ravages.
 An uncle.
 The girls.
 The walks.
 A meadow.
 The boys.
 A university.
 The parents.

LESSON V.

The nation.
 An operation.
 A talent.
 The principles.
 Henry.
 Greatness.
 The laws.
 An island.
 Wisdom.
 Scholars.
 James.
 The women.

LESSON VI.

Happiness.
 Prosperity.
 Charles.
 A scholar.
 A divine.
 Goodness.
 Sarah.
 Washington.
 A fish.
 New-York.
 Boston.
 The mice.

Example.—A bush.

A is an indefinite article, [defining adjective,] agreeing with the noun *bush*. (*An* or *a* must agree, &c.) *Bush* is a common noun, (because) of the singular number, (because) of the neuter gender, (because) in the nominative case, (because)*

Questions.—[*To be proposed after parsing, concerning any noun.*].—What would be the plural of —? What would be the singular of —? What feminine noun corresponds to —?

LESSON VI.

OF PRONOUNS.

1. Who answers my questions? Ans. I.
2. Is the word *I* the name of any thing?
3. Then is the word *I* a noun?

* It will be well for the pupil to be exercised in this method of parsing, until it is perfectly familiar. He may then omit those words contained in the parentheses.

4. Who is *I*? whom do you mean when you say *I*?
5. Then you use *I* for the noun ——. Now, can you tell of which sort of words, *I* is? Ans. *Pronoun*.
6. What does *pro* mean? Ans. *Pro* means *for*.
7. Then what does *pronoun* mean? Ans. *For a noun*.
8. Who asks you these questions?
9. Who is ——?
10. Then you use *you* for ——. Of which sort of words is *you*?
11. Why do you call *you* a pronoun? Ans. Because, it is used for a noun.
12. Would it not be as proper to say *thou* as it is to say *you*?
13. If *thou* and *you* are the same, of which sort of words is *thou*?
14. Why do you call *thou* a pronoun?
15. If I were to talk of a boy, and say that he learns, what would the word *he* be used for?
16. Then of which sort of words is *he*? Why?
17. If I were to speak of a girl, and say that she walks, what would the word *she* be used for?
18. Then of which sort of words is *she*?
19. If I were to speak of a book, and say it is a good one, what would the word *it* stand for?
20. Then of which sort of words is *it*?
21. Who answers my questions?
22. Then which pronoun do you use in speaking of yourself?
23. Who asks you these questions?
24. Then which pronoun do you use in speaking to a person?

NOTE.—In familiar discourse we use the word *you* in speaking to a person; but in the solemn style, the word *thou* is preserved.

25. Do we use the word *you* in the solemn style?

26. Which pronoun would you use, if you were speaking *about* a person if *male*?

27. Which if speaking about a person if *female*?

28. Which if speaking about a thing?

29. Now name the pronouns. Ans. *I, thou, and you; he, she, and it.*

30. Of what gender is *he*? Why? *She*? *It*?

LESSON VII.

OF THE NUMBER OF PRONOUNS.

1. How many does the word *I* mean?

2. Then of what number is *I*?

3. If there were two of you reciting, would you say *I* recite? What then?

4. What does the word *we* stand for? Ans. Those who recite.

5. Then of which sort of words is *we*? Why?

6. Of what number is *we*? Why?

7. If I were to speak to one, and say *you* recite, of what number is *you*?

8. Would that be in the familiar or solemn style?

9. How should I say it, if I spoke in the solemn style?

10. Of what number is *thou*? Why?

11. If I were to speak to more than one, and say *you* recite, of what number is *you*?

NOTE.—In speaking of more than one in solemn style, we say *ye*; as, *ye* recite.

12. In speaking to more than one in the solemn style, should I say *you* write?

13. Of which sort of words is *you*? Why?

14. Of what number is *ye* or *you*?

15. Sometime ago, we were speaking of a boy, and said *he* learns; of what number is *he*?

16. Would you say *he* learns, if there were more than one boy? What then?

17. What would the word *they* stand for?
18. Then of which sort of words is *they*?
19. Of what number is *they*?
20. We were speaking of a girl, and said *she walks*; of what number is *she*?
21. Would you say *she walks*, if there were more than one girl? What then?
22. We spoke of a book, and said *it was a good one*; of what number is *it*?
23. Would you say *it was a good one*, if there were more than one? What then?
24. Which pronoun would you use, if you were speaking of yourself?
25. Which if more than one?
26. Which if you were speaking *to* a person?
27. Which if speaking to more than one?
28. Which if you were speaking *about* a person if *male*? Which if *female*? Which if *neither*?
29. Which if speaking about more than one?
30. Now name the pronouns in the singular?
31. Name them in the plural? Ans. *We, ye, or you, they.*

LESSON VIII.

OF THE PERSONS OF PRONOUNS.

1. When you speak of *yourself*, of what person is the pronoun? Ans. *Of the first person.*
2. Which pronoun do you use in speaking of yourself?
3. Then which pronoun is of the first person singular?
4. Which pronoun of the first person plural?
5. When is a pronoun of the first person?
6. When you speak *to* any person, of what person is the pronoun? Ans. *Of the second person.*
7. Which pronoun do you use in speaking to a person?

8. Then which pronouns are of the second person singular?

9. Which pronouns are of the second person plural?

10. When is a pronoun of the second person?

11. When you speak *about* a person, of what person is the pronoun? Ans. *Of the third person.*

12. Which pronouns do you use in speaking about persons and things?

13. Then which pronouns are of the third person singular?

14. Which of the third person plural?

15. When is a pronoun of the third person?

The pupil may easily understand the persons, when he reflects, that the person speaking thinks more of himself than of any other. He is therefore, the first person. As the person with whom he is conversing is present; the speaker, as a matter of civility, will treat him with more respect than he will those whom he is conversing about. The person spoken to, is therefore the second person. Those persons or things that are the objects of conversation, are of course the third persons.

16. What kind of pronouns are *I, thou, he, she, it, we, ye, you* and *they* called? Ans. *Personal pronouns.*

17. Why are they called personal pronouns? Ans. *Because they are always of the same person.*

18. If I say *John was there*, of what person is *John*? Why?

19. If I say *John, come here*, of what person is *John*? Why?

20. If I say, *I, John, saw these things*, of what person is *John*? Why?

OF NOUNS AGREEING IN CASE.

1. If I should say *Paul wrote a letter*, would you know what Paul I meant?

2. If I should say *Paul the apostle wrote a letter*, would you know what Paul I meant?

Yes, there are more Pauls than one; but there was only one Paul that was an apostle. Now, as there were more Pauls than one, if I say *Paul*, you would not know which I meant. On this account, I say it is the *apostle*; and this shows you what Paul I mean. This we call *specifying*; that is, pointing out which.

3. When I say *Paul the apostle*, do both *Paul* and *apostle* mean the same?

4. Then should they not both be in the same case?

5. When two words are in the same case, what do we say about them? Ans. We say that they agree in case; that is, they are *alike* in case.

6. You say that *Paul* and *apostle*, both mean the same thing. Then why do we use both words? Ans. We use one to specify the other; that is, to show which *Paul*, or which *apostle* we mean.

7. What do we mean, when we say, one noun *specifies* another?

RULE 2.—Two or more nouns or pronouns, signifying the same thing, agree in case; as, "*Paul the apostle*;" "*Thou tyrant*;" "*Cicero the orator, philosopher, and statesman*."

Or, the following, which is better:

RULE 2.—When one noun or pronoun specifies another noun or pronoun, signifying the same thing, both must be in the same case; as, "*Paul the apostle*;" "*Thou tyrant*." "*Cicero, the orator, philosopher, and statesman*."

NOTE.—Those words that agree in case, always agree in person, and generally in number. But sometimes a plural pronoun is joined to a collective noun in the singular; as, “*We the committee.*”

PARSING EXERCISES.—SECT. II.

LESSON 7.

Paul the apostle.
John the baptist.
Francis the duke.
George the king.
Dyonisius the tyrant.
Thomas the nephew.
Shakspeare the poet.
James the king.
Rollin the historian.
John the scholar.

LESSON 8.

The emperor Bonaparte.
Cicero the orator.
Plato the philosopher.
Murray the grammarian.
Alexander the conqueror.
Washington the general.
Cæsar the emperor.
The name rogue.
The vice drunkenness.
The virtue modesty.

LESSON 9.

King James.
Pope Leo.
The inheritance liberty.
James the monitor.
Cowper the poet.
King George.
Queen Anne.
Princess Charlotte.
Baron Trenck.
General Warren.
Prince Leopold.
Commodore Decatur.

LESSON 10.

The tune Northampton.
Walker the philologist.
The endowment wisdom.
The horse Eclipse.
The ex-president Monroe.
George Washington.*
John Adams.
Thomas Jefferson.
James Madison.
James Monroe.
John Q. Adams.
Andrew Jackson.

* Such names as *George Washington* may be considered, either as compound names, or as two names specifying one another. But as they are compounded for the purpose of specifying the individual, it seems more proper to parse them in that way.

LESSON 11.

I Paul.
 We the committee.
 They the heroes.
 We the jury.
 You scholars.
 Thou tyrant.
 Ye vipers.
 She the queen.
 I the teacher.
 Ye spectators.

LESSON 12.

You the learner.
 He the inspector.
 You rogue.
 Ye savages.
 Thou traitor.
 I myself.*
 He himself.
 Sarah herself.
 We ourselves.
 The rulers themselves.

Example.—Paul the apostle.

Paul is a proper noun, of the third person, (because) singular, masculine gender, nominative case. *The* is a definite article, agreeing with *apostle*. (*The* may agree, &c.) *Apostle* is a common noun, of the third person, (because) singular, masculine gender, and in the nominative case, agreeing with *Paul*. (*Two or more nouns, &c.*; or, *When one noun or pronoun, &c.*)

LESSON IX.

OF THE POSSESSIVE CASE.

¶ Some grammarians suppose that possessives are merely adjectives. Reasons for and against this supposition will be given in my larger work.

1. If you own that book, whose is it?
2. What does the word *mine* stand for?
3. Then of which sort of words is *mine*? Why?
4. If you are the owner or possessor of it, in what case is *mine*? Ans. *Possessive case*.

* *Self* is added to a pronoun for the sake of emphasis. *Myself, himself, &c.* are called compound personal pronouns, and always agree with the noun or pronoun which they emphasize.

5. What does *possessive* mean? Ans. *Owning* or *possessing*.

6. This is *my* book; what does *my* stand for?

7. Then of which sort of words is *my*? Why?

8. If this is my book, in what case is *my*? Why?

9. Do *my* and *mine* mean the same?

NOTE.—*My* and *mine* have in reality the same meaning; but custom has established a difference in the use of them. It is this: when the possessive goes before the noun, it must be written *my*; as, "It is *my* book." but if the possessive goes after the noun, it must be written *mine*; as, "The book is *mine*."

10. Do you use *my* or *mine* before the noun?

11. Which do you use after the noun?

12. Of what person are *my* and *mine*? Why?

13. Of what number are *my* and *mine*? Why?

14. Now can you tell what the possessive of the first person singular is?

15. If you wished to tell me that this book is mine, whose would you say it is?

NOTE.—You would say *it is yours*, or, *it is your book*. *Your* and *yours* have the same meaning, but a different use; as was observed of *my* and *mine*. *Your* goes before the noun, and *yours* after it.

16. Do you use *your* or *yours* before the noun?

17. Which do you use after the noun?

18. Of which sort of words are *your* and *yours*?

19. Of what person are *your* and *yours*?

NOTE.—*Your* and *yours* may be either in the singular or plural number.

20. In what case are *your* and *yours*? Why?

21. That is *thy* book; or that book is *thine*; of which sort of words are *thy* and *thine*? Why?

22. Of what person and number are *thy* and *thine*?

23. In what case? Why?

24. Now can you tell what the possessive of the second person singular is?

NOTE.—The same remarks apply to *thy* and *thine*, as to *your* and *yours*. *Thy* is used before the noun; as, “*Thy book* ;” and *thine* after it; as, “*The book is thine*.”

25. Do you use *thy* or *thine* before the noun?
26. Which do you use after the noun?
27. That book is *his*; of which sort of words is *his*? Why?
28. Of what person and number is *his*?
29. In what case? Why?
30. Of what gender? Why?
31. Now can you tell what the possessive of the third person singular masculine is?
32. That is *her* book; or that book is *hers*; of which sort of words are *her* and *hers*? Why?
33. Of what person and number are they?
34. In what case? Why?
35. Of what gender? Why?
36. Now can you tell what the possessive of the third person singular feminine is?

NOTE.—*Her* and *hers* are subject to different uses; *her* going before nouns; as, “*Her book* ;” and *hers* going after nouns; as, “*It is hers*.”

37. Do you use *her* or *hers* before the noun?
38. Which do you use after the noun?
39. This is *our* study; or this study is *ours*; of which sort of words are *our* and *ours*? Why?

NOTE.—*Our* before nouns; *ours* after them.

40. Of what person and number are *our* and *ours*?
41. In what case? Why?
42. Now can you tell what the possessive of the first person plural is?
43. What is the possessive of the second person plural? (See question 19.)

44. Grammar is *their* study; or that study is *theirs*; of which sort of words are *their* and *theirs*?

NOTE.—*Their* before nouns; *theirs* after them.

45. Of what person and number is *their* or *theirs*?

46. In what case? Why?

47. Now can you tell what the possessive of the third person plural is?

48. That book is Samuel's; in what case is *Samuel's*? Why?

49. He had George's hat? in what case is *George's*? How do you know?

50. Of which sort of words is *George*? Why?

51. What is the possessive of the noun *George*?

52. What is that little comma before the *s* in *George's* called? Ans. An *apostrophe*.

53. Then what do nouns end with, when they are in the possessive case?

54. What is the possessive of *Henry, Sarah, Peter, nation, public, James, governor, master, horse, goose, girl, man, woman*?

NOTE.—When the plural ends with *s*, we add only the apostrophe; as, "The *girls'* school." This is done because the additional *s* would render the sound disagreeable.

55. Do we add *s* for the possessive, when the noun ends with *s*? Why?

56. What do we add when the noun ends with *s*?

57. What is the possessive of *boys, teachers, pupils, parents, sons, daughters, friends, &c.*?

NOTE.—Sentences, implying possession, may also be expressed by the use of the word *of*; as, "The reward of virtue;" for, "Virtue's reward."

58. How may the expression of sentences in the possessive case be altered?

59. Give another form of expression to the following sentences: My father's house; Virtue's reward; The girls' school; &c. (See page 50.)

60. Is *brother house* proper? What then?

61. Is *Peter cane* proper? What then?

62. Why is it not proper to say *Peter cane*?

63. When one word requires another to be put

in a different case, what do we say about it? Ans. That it *governs* it in case; that is, it requires it to be in some particular case.

64. When I say, *this is Peter's cane*, why do I use the word *Peter's*? Ans. To specify which cane is meant.

65. Then of what use are nouns and pronouns in the possessive case? Ans. To specify other nouns.

RULE 3.—The name of the thing possessed governs the name of the possessor, in the possessive case; as, "*Virtue's* reward;" "*This is John's* book."

Nouns govern pronouns in the possessive case: as, "*My* father;" "*This* book is *mine*;" "*That* book is *his*;" "*Her* employment."

Or the following, which is preferable:

RULE 3.—When a noun or pronoun specifies another noun, signifying a different thing, it must be in the possessive case; as, "*Virtue's* reward;" "*This is John's* book;" "*That* book is *his*;" "*Her* employment."

NOTE.—Sometimes when one noun specifies another signifying the same thing; the first noun has not the sign of the possessive; as, "*For David my servant's* sake." This forms an exception to Rule 2.

RECAPITULATION.—PRONOUNS.

1. What are pronouns? Ans. Pronouns are words used instead of nouns.
2. Which are the *personal* pronouns?
3. Why do we call them personal pronouns?
4. Which pronouns denote gender? Ans. *He*, *she* and *it*.
5. Name their gender.

6. How many numbers have pronouns?
7. Which pronouns are of the singular number?
8. Which pronouns are of the plural number?
9. Of what number is *you* in familiar discourse?

Ans. *Singular* or *plural*.

10. How do the variations of *persons* distinguish nouns and pronouns? Ans. As denoting the person *speaking*, or the person *spoken to*, or the person *spoken of*.

11. How many persons have nouns and pronouns?

12. Name them.

13. What does the first person denote?

14. Which pronouns are of the first person?

15. What does the second person denote?

16. Which pronouns are of the second person?

17. What does the third person denote?

18. Which pronouns are of the third person?

19. What rule have we for two or more nouns meaning the same thing, when one specifies the other?

20. What do we mean by the word *specify*?

21. What does case signify?

22. What condition does the possessive case denote?

NOTE.—The possessive case does not always signify possession; as, "He manufactures ladies' shoes." But as in such sentences, a future possession is intended, the possessive form seems best calculated for the purpose of specification.

23. How do we form the possessive case of nouns?

24. How do you form the possessive, when the plural ends with *s*?

25. What rule have you for the possessive case?

26. What do we call these alterations in the spelling of words? Ans. *Variations*.

27. For what are nouns varied? Ans. To express person, number, gender, and case.

PARSING EXERCISES.—SECT. III.

LESSON 13.

My father's house.	His friend's disgrace.
Virtue's reward.	A man's life.
The girls' school.	A person's ability.
The people's rights.	The bookseller's store.
Moses' rod.	His brother's wife.
Goodness' sake.	Men's vices.
The king's crown.	Our country's rights.
Their brother's house.	The nobles' design.
A fish's head.	The boy's kite.
Your birthday's feast.	Thy book.
Her parents' wishes.	Their daughters' studies.

LESSON 14.

My children's rights.	Their task.
A lawyer's plea.	The princess's robe.
My desire.	Their progeny.
His intention.	Evening's entertainment.
Your words.	My sister's hat.
Thy actions.	The children's wish.
Our ancestors' toil.	Her employment.
A moment's trial.	My hand.
Our parent's wish.	Thy custom.
His brother's houses.	The duke's land.
Our request.	The debtor's gaol.
Its motions.	Knox's essays.

Example.—My father's house.

My is a personal pronoun, of the first person, singular, and in the possessive case, (because) governed by *father's*. (*Nouns govern, &c.*) *Father's* is a common noun, of the third person, singular, masculine gender, and in the possessive case, (because) governed by *house*. (*The name of the thing possessed, &c.*) *House* is a common noun, of the third person, singular, neuter gender, and in the nominative case.

Questions.—What is the nominative of —? What is the possessive of —? What is the singular of —? What is the plural of —?

FALSE GRAMMAR.

Thy ancestors virtue is not thine.

His brothers offence will not condemn him.

Mans chief good is an upright mind.

Moses rod was turned into a serpent.

A mans manner's often effect his fortune.

This is not ourn but yourn.

These paper's are our's.

This is hisen, and this is hern.

This privilege is not their's, any more than it is your's or our's.

Example.—Thy ancestors, virtue, &c.

There is a violation of grammar in the word *ancestors*. As it has a different meaning from *virtue*, which it specifies, it must be in the possessive case; according to the rule which says, *When a noun or pronoun specifies, &c.*

LESSON X.

OF ADJECTIVES.

1. What do you sit on? Ans. A seat.

2. What kind of a seat? Ans. A *wooden* seat.

3. Of which sort of words is *wooden*? Ans.

Adjectives.

4. What does adjective mean? Ans. *Adding or joining to.*

Thus, when I say a *wooden seat*, I add the meaning of *wood* to the meaning of *seat*; so that it is both a *seat* and *wood*.

5. When one thing is added or put into another, what is the thing that is so joined generally called?

Ans. A *quality*, or *property*.

6. What does *quality* mean? Ans. Something that shows the kind or sort.

7. What does *property* mean? Ans. Something that belongs to another thing.

Thus when I say, *a good man*; the word *good* shows what kind of a man he is; or it shows that the property *goodness* belongs to the man. So we say *good* is an adjective, because it shows that the quality or property, *goodness*, is added to the thing, *man*.

8. Now what is an adjective? Ans. *An adjective is a word, added to a noun, to express some quality belonging to the thing, for which the noun stands.*

NOTE.—There are some adjectives which define or limit their nouns to some particular thing or things. (See page 59.)

9. What kind of a house is this?

10. Of which sort of words is ——?

11. How do you know that —— is an adjective? Ans. Because it qualifies *house*; that is, it tells what kind of a house it is.

12. Of which sort of words is *fire*? Why?

13. If I say *a pleasant fire*, of which sort of words is *pleasant*? Why?

14. What quality does it join to *fire*? Ans. The quality of *pleasantness*.

15. Of which sort of words is *man*?

16. If I say *a wise man*, of which sort of words is *wise*?

17. What quality does it join to *man*? Ans. *Wisdom*.

18. Of which sort of words is *sky*?

19. If I say *a clear sky*, of which sort of words is *clear*?

20. What quality does it join to *sky*? Ans. *Clearness*.

21. Of which sort of words is *country*?

22. If I say *my native country*, of which sort of words is *native*?

23. What quality does it join to country? Ans. *nativity*.

24. Of which sort of words is *creature*?

25. If I say a *noble creature*, of which sort of words is *noble*?

26. What quality does it join to creature? Ans. *Nobleness*.

27. What thing can you speak of? } Let these

28. What kind of a —? } questions

29. Of which sort of words is —? } be re-

30. What quality does it join to —? } peated.*

LESSON XI.

MENTAL EXERCISES WITH ADJECTIVES.

1. Put as many qualities as you can to stone, house, field, wood, thing, horse, street, fence, man, woman, prospect, hill, book, song, strength, wisdom, play, mind, opinion, judgment, king, country, nation, posterity, change, thought, multitude, rage, valour, sound, life, invention, affection, &c.

2. Join to a different noun each of the following qualities. Great, small, noble, brave, simple, foolish, awful, sublime, pleasant, modest, kind, public, firm, vain, pompous, extravagant, mean, base, vulgar, hostile, monstrous, excellent, handsome, lonely, mortal, famous, infamous, popular, trusty, tall, long, immense, beautiful, elegant, artful, sacred, rural, rustic, critical, polite, frantic, vast, sonorous, valorous, &c.

3. Tell what qualities are expressed by the adjectives in the last question: viz. *great*, &c.

4. Let the pupil form sentences containing adjectives; at the same time designating which word is the adjective, and what quality it expresses.

* Whenever this direction is given to the teacher, the questions should be repeated till each pupil has answered them once or twice.

NOTE.—The construction of sentences, containing adjectives may frequently be changed; as, instead of saying *a wise man*, we may say *a man of wisdom*.

5. Change the construction of the following sentences: Good intentions, sincere attachment, modest scholar, popular school, a sublime thought, brave man, rustic manners, useful questions, useful occupations, &c.

LESSON XII.

OF THE COMPARATIVE DEGREE.

1. [*Holding up two books of different sizes.*] How does this book differ from that? Ans. *It is larger.*

2. Of which sort of words is *larger*? Why?

3. How do you know that one book is larger than the other? Ans. By comparing them.

4. What is the word *larger* altered from?

5. Then the word *larger* is a variation of the word *large*; what is that variation for? Ans. To show comparison.

6. Then what do we call that variation? Ans. We call it the variation of *comparison*.

7. In what degree of comparison is *larger*? Ans. In the *comparative degree*.

8. What does *comparative* mean? Ans. Comparative means *comparing*.

9. Then why is *larger* in the comparative degree? Ans. Because, it shows that we make a comparison.

10. This is smaller than that; in what degree of comparison is *smaller*? Ans. *Comparative*. Why?

11. Now can you tell when an adjective must be in the comparative degree? Ans. Yes. *When it compares by showing that it means more or less.*

12. What do *larger* and *smaller* end with?
 Ans. With *er*.

13. Then in what degree of comparison is an adjective, when it ends with *er*?

14. What does *steadier* end with?

15. In what degree of comparison is *steadier*?

16. What does *longer* end with?

17. In what degree of comparison is *longer*?

18. Would you say, that this boy is *industriouiser* than that? What then?

19. Then if you use *more industrious* instead of *industriouiser*, do not they both mean the same?

20. In what degree of comparison would *industriouiser* be?

21. Then if you use *more industrious* instead of *industriouiser*, in what degree of comparison is *more industrious*?

22. Do you add *er* to *industrious* to make it in the comparative degree?

23. How then do you alter *industrious* to make it in the comparative degree? Ans. We put the word *more* before it.

NOTE.—Thus you see that we sometimes form the comparative degree by putting *more* before it. Formerly, it is supposed that this word was placed after the adjective; as, *wise more*; but, that gradually for the sake of sound, and rapidity of speaking, *more* was contracted into *er*. So, when we say, *warmer*, we mean *warm-more*. But this contraction would not generally benefit the sound in words of more than one syllable. In them, therefore, *more* was retained, but placed before the adjective; as, *more industrious*.

24. From what is it supposed that the termination *er* at the end of adjectives is derived?

25. If you say he is *less industrious*, in what degree of comparison is *less industrious*? Ans. Comparative.

26. Why is *less industrious* in the comparative degree?

27. How do you alter the adjective in this example to form the comparative degree?

28. Now you have found two other methods of forming the comparative, besides that of adding *er*. What are those methods?

29. In what degree of comparison is *wider*? Why?

30. How do you know that it compares?

31. In what degree of comparison is *more windy*? Why?

32. How do you know that it compares?

33. In what degree of comparison is *shorter*? How do you know? *Greater*? How do you know? *Less pleasant*? How do you know? *Thicker*? *Less windy*? *Less tender*? *Higher*? *Lower*? *More noble*? *Earlier*? *More lovely*? *Less amiable*? *Later*? *Blacker*? *More worthy*? *More slender*? *More earnest*? *Less wonderful*?

LESSON XIII.

OF THE SUPERLATIVE DEGREE.

1. Suppose I say, this is the *largest* book that I have; in what degree of comparison is *largest*?
Ans. In the *superlative degree*.

2. What does *superlative* mean? Ans. *Exceeding all*.

3. Then why is *largest* in the superlative degree?
Ans. Because it exceeds all in largeness.

4. This is the *smallest*; in what degree of comparison is *smallest*? Ans. *Superlative*. Why?

5. Now can you tell when an adjective must be in the superlative degree? Ans. Yes. When it shows that the thing which it qualifies, exceeds in that quality all other things of which we are speaking.

6. What do *largest* and *smallest* end with? Ans. *est*.

7. Then in what degree of comparison is an adjective when it ends with *est*?

8. What does *strongest* end with?

9. In what degree of comparison is *strongest*?

10. What does *wisest* end with?

11. In what degree of comparison is *wisest*?

12. Would you say, that this pupil is the *studious* of all pupils? What then?

13. Then if you use *most studious* instead of *studious*, do not they both mean the same?

14. In what degree of comparison would *studious* be?

15. Then if you use *most studious* instead of *studious*, in what degree of comparison is *most studious*?

16. Do you add *est* to *studious* to make it in the superlative degree?

17. How then do you alter *studious* to make it in the superlative degree?

NOTE.—It has been stated, that it is supposed that *more* was formerly placed after the adjective; as, *wise more*. It is also supposed that it was the same case with *most*. What serves to establish this opinion, is, that this practice as it regards *most* is still retained in the words *upper-most* *under-most*, *fore-most*, *hind-most*, &c. *Former* is probably a contraction of *fore more*. But now, when *more* and *most* follow words of one syllable, they are contracted, *more* into *er*, and *most* into *est*; *wiser*, (*wisemore*;) *wisest* (*wisemost*.) But, in words of more syllables than one, the whole word is placed first; as, *more industrious*; *most industrious*.

18. From what is it supposed that the termination *est* at the end of adjectives is derived?

19. Suppose you say he is the *least virtuous*; in what degree of comparison is *least virtuous*?

20. How do you alter the adjective in this example to make the superlative?

21. Now can you tell in what other ways the superlative degree is formed, besides the adding of *est*?

22. In what degree of comparison is *latest*? Why? How do you know?

23. In what degree of comparison is *most pleasant*? Why?

24. How do you know?

25. In what degree of comparison is *noblest*? How do you know? *Least pleasant*? How do you know? *Longest*? *Mildest*? *Most pliant*? *Sweetest*? *Sourest*? *Most studious*? *Least venerable*? *Tamest*? *Greatest*? *Least verdant*? *Vilest*? *Most fruitful*? *Least beautiful*? *Whitest*? *Most horrid*?

LESSON XIV.

OF THE POSITIVE DEGREE.

1. In what degree of comparison is an adjective, when it expresses a quality without showing any comparison? Ans. *In the positive degree.*

2. What does *positive* mean? Ans. *Placed or fixed.*

Thus, when I say, *a large man*, the meaning of the adjective is fixed or settled; that is, it is not altered in meaning to express either more or less.

3. If the meaning is not altered must we alter the form of it?

4. Now, in what degree of comparison is an adjective, when the form is not altered?

5. Is the form of the word *warm* altered?

6. Then in what degree of comparison is *warm*?

7. In what degree of comparison is *strong*, *stronger*, *tall*, *feeblest*, *serenest*, *shady*, *happy*, *more frequent*, *plainer*, *fairest*, *fragrant*, *most peaceful*, *more boisterous*, *severest*, *more diligent*, *warmer*, *open*, *more gloomy*, *most careless*, *temperate*, *good*, *better*, *best*, *bad*, *worse*, *worst*, *little*, *less*, *least*, *much*?

8. Compare *wise*. Ans. Positive *wise*; comparative, *wiser*; superlative *wisest*.

9. Compare *great, fine, moderate, short, favorable, industrious, verdant, obedient, diligent, noble, profligate, warm, sweet, virtuous, fair, open, fruitful, harmonious, long, bright, amiable, disinterested, tall, white, grateful, deep, studious, strong, feeble*.

LESSON XV.

OF DEFINING ADJECTIVES.

1. When I say *a good book*, do I limit the name *book* to any particular book?

2. When I say *a great horse*, do I limit the name *horse* to any particular horse?

3. When I say *a pleasant fire*, do I limit the name *fire* to any particular fire?

4. When I say *handsome trees*, do I limit the name *trees* to any particular number of trees?

5. When I say *fine houses*, do I limit the name *houses* to any particular number of houses?

6. When I say *this book*, do I limit the name *book* to any particular book?

7. When I say *that horse*, do I limit the name *horse* to any particular horse?

8. When I say *both trees*, do I limit the name *trees* to any particular number of trees?

9. When I say *two houses*, do I limit the name *houses* to any particular number of houses?

10. When I say *every man*, do I limit the name *man* to any particular number of men?

11. What kind of adjectives are such adjectives as *this, that, both, two, every, &c.* Ans. *Defining adjectives*.

12. Why are they called defining adjectives? Ans. Because, they limit or define the use of those nouns, which they qualify.

13. Can those defining adjectives, which limit nouns to some particular number, be sometimes of one number, and sometimes of another?

14. Then must they not always be of the same number?

15. What are those defining adjectives called, which may be written with figures; such as, *one, two, three, &c.*? Ans. *Numeral adjectives.*

16. Why? Ans. Because they are used in numbering.

17. What are all other defining adjectives called; such as, *this, that, every, many, &c.*? Ans. *Pronominal adjectives.*

18. Why are they called pronominal adjectives? Ans. Because they are sometimes used as pronouns.

19. What are those adjectives called, which are not used as defining adjectives? Ans. *Describing adjectives.*

20. Why are they called describing adjectives? Because they are used to describe things.

21. Is *one books* proper? What then?

22. Is *two book* proper? What then?

23. Is *this privileges* proper? What then?

24. Is *that houses* proper? What then?

25. Is *these man* proper? What then?

26. Is *those horse* proper? What then?

27. Is *each propositions* proper? What then?

28. Is *every principles* proper? What then?

29. Is *either nations* proper? What then?

30. Is *neither actions* proper? What then?

31. Is *another prospects* proper? What then?

32. Is *few command* proper? What then?

33. Is *many war* proper? What then?

34. Is *both part* proper? What then?

35. Is *several pen* proper? What then?

36. Is *twenty foot* proper? What then?

37. Is *a hundred mile* proper? What then?

RULE 4.—Adjectives must agree in number with those nouns or pronouns which they qualify; as, *This* book, *many* words, *one* man, *good* pens.*

NOTE.—Every adjective agrees with some noun or pronoun in person, number, gender, and case; but, as the adjective is not varied to express these properties, we never name them in parsing; but consider them the same as in the nouns to which the adjectives belong. In parsing those adjectives, which express their number, by their form, we generally mention it.

RECAPITULATION.—ADJECTIVES.

1. What is an adjective?
2. How many kinds of adjectives are there?
3. Name them.
4. What are *describing* adjectives?
5. What are *defining* adjectives?
6. Are adjectives varied to express person, number, gender, and case? Ans. *They are not.*
7. Are they varied at all?
8. What are they varied to express? Ans. Different degrees of quality.
9. What is that variation called?
10. How many degrees of comparison are there? Ans. Three.
11. Name them. Ans. *Positive, comparative, and superlative.*
12. What does the positive degree express? Ans. The positive degree expresses merely a quality, without any variation to denote more or less; as, a *warm fire*.
13. What does the comparative degree express? Ans. The comparative degree expresses a quality of an object, as exceeding the same quality in another object; as, "*This fire is warmer than that.*"

* The word *many* has sometimes the force of a collective noun. When so used, it is not subject to this rule: as, "*manu* a man."

14. What does the superlative degree express?

Ans. The superlative degree expresses the quality of an object, as exceeding the same quality of all other objects of which we are conversing; as, "He is the *tallest* of all."

15. How is the comparative degree formed?

Ans. By the word *more*.

16. How is the superlative degree formed? Ans.

By the word *most*.

NOTE.—*Most* is sometimes used to express a very high degree, without reference to any other object: as, "*Most excellent* Sir." It is then called the *superlative absolute*.

17. When are *more* and *most* put before adjectives to form the comparative and superlative degrees?

18. How do you form the comparative and superlative degrees by *more* and *most* in words of only one syllable?

19. Are the comparative and superlative degrees ever formed by any other words?

20. Have *defining* adjectives any comparison? Ans. They have not.

21. How many kinds of defining adjectives are there? Ans. Two, *numeral* and *pronominal*.

22. What are *numeral* adjectives?

23. What are *pronominal* adjectives?

24. Give a list of defining adjectives.

NOTE.—The following is a list of the principal defining adjectives. 1. The numeral adjectives, such as, *one, two, first, second, &c.* 2. *Each, every, either, neither, this, that, these, those, some, other, another, any, one, none, all, whole, such, both, former, latter, few, many, more, most, several, same, which, whichever, whichever, what, whatever, whatsoever.* To these may be added *an* or *a*, and *the*; (See page 34.) Mr. Murray calls these words *adjective pronouns*; some other grammarians call them *pronominal adjectives*; and some others think there is no good reason for classing them by themselves; and consider them merely *adjectives*. They

appear to me to be a distinct class of words, called by Mr. Webster *definitives*; but as they have the same use as adjectives, they may be classed with them.

Definition and use of some of the Pronominal Adjectives.

Each, every, and either, are derived probably from the same root. They have accordingly a similarity of signification. But there is some difference in their application, which should be noticed.

Each, relates to two or more persons or things, and signifies every one of them taken separately; as, "*Each* horse had its rider."

Every, may be the compound of *ever* and *each*; and expresses the idea of totality more strongly than it can be expressed by *each*; as, "*Every* horse had its rider." That is, "*Ever* or *throughout*, each horse had its rider."

Either, is probably the compound of *each* and *there*; and relates to two or more persons or things, and signifies one of them to the exclusion of the others; as, "I have two knives; you may take *either* of them."

Neither, is the compound *ne-either, not either*; as, "I will take *neither*."

This and *these* refer to the last mentioned thing or things; *that* and *those*, to the first mentioned.

Any, refers to one or a small number of objects; as, *any* man, *any* men.

Another, is the compound of *an, one, and other*; as, *another* man, that is, *one other*.

None, is the compound *ne-one, not one*. But it may be used in the plural. It is now always used after its noun; as, "Lend me your *knife*;" "I have *none*."

The three following words belong in reality to this class.

As, is primarily a defining adjective, signifying *like, equal, &c.* It generally qualifies another adjective, or a part of the sentence; "He is *as tall as* I am;" that is, "He is *that* or *like* tall *that* I am." "Do *as* you were bid;" that is, "*like* you were bid."

So, is nearly synonymous with *as*; and may be rendered generally by *that*; as, "Why are you *so* long; that is, "*that* long."

Thus, is equivalent to *this*; and refers generally to the latter part of the sentence; as, "*Thus* saith the Lord;" that is, "*This* saith the Lord."

PARSING EXERCISES.—SECT. IV.

LESSON 15. One dutiful child. Two great principles. A pleasant fire. A happier life. A good commission. An obdurate heart. A greater share. A later hour. Any man. A better employment. The happiest man. Both buildings. Several opinions.

16. Their greatest desires. Either principle. Another proposition. Neither person. These allurements. Those noble thoughts. Few honest men. My children's duty. Our own* intrepid conduct. Each man's house. Johnson's vast mind. Ye noble men. His willing disposition. Thou haughty tyrant.

17. Ye twinkling stars. The boy's chief design. Thou horrid monster. Murray's larger grammar. Johnson's big quarto dictionary. Some learned men. Any modern improvement. The former practice. His own good sense. Our most holy religion. Our own high-minded associates.

18. The highest aim. His father's sister's house. My father's noble ancestors. The modest Virgil, the immortal poet. Every person's task. His own accusing conscience. What a noble action! What angry speeches. What a lovely form. Which books. The whole truth. Such a time. Most men. The same books.

NOTE.—Adjectives are sometimes used to define or describe other adjectives; as, "A *dark green* coat." Sometimes they qualify an adjective and a noun.

19. A dark green coat. A soft maple tree. Jet black buttons. Cast iron stoves. Curled maple chairs. A snow white plume. Wrought iron spikes. The greatest earthly gift. A noble old man. A lovely young lady. A fine mahogany workstand.

* *Own* is an adjective signifying *possessed*.

20. A hundred men. [See note, page 35.] A few buildings. A great many persons. A thousand miles. The wretched. [*Adjectives are sometimes used without nouns. In such cases they agree with nouns understood.*] The noble. Alexander the Great. William the Fourth. Charles the Fifth. The valiant. The virtuous.

NOTE.—Some of the pronominal adjectives are varied like nouns, and specified by other adjectives; as,

21. Another's choice. One's happiness. The former's expectation. The latter's confidence. The great ones. Some others. One's own property. Others' expectations. Each other's obligation. One another's fears. Some one's trial. Any one's knowledge. Every one's hope. Such a one's book.

Example.—One dutiful child.

One is a defining adjective, (because) of the singular number, and agrees with *child*. (*Adjectives must agree, &c.*) *Dutiful* is an adjective, (because) a describing adjective, (because) in the positive degree, (because) and agrees with *child*. (*Adjectives must agree, &c.*) *Child* is a common noun, of the third person, singular, of doubtful gender, and in the nominative case.

Questions.—What is the positive degree of —? What is the comparative degree of —? What is the superlative degree of —?

FALSE GRAMMAR.

These sort of people are rather troublesome.

Those kind of injuries are rather frequent.

He lives ten mile from me.

Those sort of favors did real injury.

A cord contains eight foot of wood.
 Things of these sort are easily understood.
 I have traveled this twenty years.
 I never read those sort of books.
 These kind of indulgence soften the mind.
 Neither parties were right.

Example.—These sort of people, &c.

There is a violation of grammar in the word *these*. As the noun *sort*, which it specifies, is in the singular number, we should use *this*, instead of *these*, according to the rule which says, *Adjectives must agree*, &c.

LESSON XVI.

OF VERBS.

1. [*Walking*.] What do I do?
2. Of which sort of words is *walk*? Ans. A *verb*.
3. Why is *walk* a verb? Ans. Because it signifies *to do*.
4. [*Standing*.] What do I do now?
5. Of which sort of words is *stand*?
6. Why is *stand* a verb?
7. [*Sitting*.] What do I now?
8. Of which sort of words is *sit*?
9. Why is *sit* a verb?
10. What can you do?
11. Of which sort of words is —? } To be repeated so that each pupil may answer several times.
12. I am: of which sort of words is *am*?
13. Why is *am* a verb? Ans. Because it signifies *to be*.
14. What is a *verb*? Ans. A *verb* is a word, or collection of words, that signifies *to be* or *to do*.
15. By using the words *the man*, do I convey to the hearer any connected ideas?

By the use of the words *the man*, I merely let you know that I am thinking of some particular man; but *what* I think about him; that is, whether he is good, or bad, or whether he walks, or rides, or whatever he may do, I convey no information.

16. By using the words *the man walks*, do I convey any information?

17. Of which sort of words is the word *walks*?

Thus you see that the moment we join a verb to a noun, we convey intelligence of our thoughts; and without verbs, we can convey no connected ideas.

18. Now can you form a sentence without a verb, either expressed or understood?

Therefore, a verb is the name of an existence or action, expressed in such a manner as to show that it is connected with the agent who performs such existence or action.

19. Now can you give another definition of the verb?

20. What is the use of verbs? Ans. *To convey assertions.*

21. What primary assertion is conveyed in every verb? Ans. That of *existence*.

LESSON XVII.

OF THE INDICATIVE MOOD AND THE TENSES.

1. You have mentioned that the use of verbs is to convey assertions. Now, there are several manners of asserting; what is *manner* called in grammar? Ans. Manner is called *mood*.

2. When you simply mention a thing, in what mood is the verb? Ans. *In the indicative mood*.

3. What does *indicative* mean? Ans. *Showing or mentioning*.

4. What does *mood* mean?

So the indicative mood means in a *showing manner*; or *mentioning manner*.

5. In what mood is *I read*? Why? *He loves*?

Why? *They write?* Why? *You have recited?* Why?

6. When you assert that a thing is done, you can tell in what *time* it is done. Now in what time is *I read?* Ans. *Present time.*

7. What does *present* mean? Ans. *Now.*

8. In what time is *he loves?* Why?

9. In what time is *they write?* Why?

10. In what time is *the man lives?* Why?

11. In what time is *he thought?* Ans. *Preterit.*

12. What does *preterit* mean? Ans. *Past.*

13. In what time is *she read?* Why?

14. In what time is *we moved?* Why?

15. In what time is *I was reading?* Why?

16. What do grammarians generally call the *preterit?* Ans. *Imperfect.*

17. What does *imperfect* mean? Ans. *Not completed.*

18. When I say *he thought*, is not the action completed? Ans. *Yes.*

19. When I say *I was reading*, is the action completed? Ans. *No.*

NOTE.—If I say *I worked yesterday*, the sentence is past and completed; but if I say *I was working when he came*, there is no particular intimation but that I continued to work, even to the present moment.

20. In what time is *I do read?* Why?

21. In what time is *he did walk?* Why?

22. In what time is *I run, they thought, she learns, they completed, I imagined, he moves, he has, they have, he had, they spoke, we walk, I think, he supposes?*

He will, they may, I can, she must, I could, he might, we should, you shall, they would?

☞ These two last lines may be used by those, who do not use the compound tenses. Those who do use the compound tenses may omit them.

23. In what time is *they have worked*? Ans. *Perfect*. [Or, *present perfect*.]

24. What does *perfect* mean? Ans. *Completed*.*

25. What has the verb before it in this example? Look and see.

26. Would you say *he have worked*? What then?

27. What has the verb before it in this example?

28. Now can you tell what the verb has before it when the time is *perfect*?

29. What are *have* and *has* called? Ans. *Auxiliaries*, or *helping verbs*.

30. Why are *have* and *has* called auxiliaries? Ans. Because they help to make the perfect time.

31. Would you say *he studied yesterday*, or *he has studied yesterday*?

32. In what time would that be?

33. Would you say *he studied to-day*, or *he has studied to-day*?

34. In what time would that be?

35. In what time is *I had resigned*? Ans. *Pluperfect*. [Or, *past perfect*.]

36. What does *pluperfect* mean? Ans. *More than completed*.

NOTE.—If I say *I had resigned before he came*, the expression shows that the action is not only completed, but was also completed in a *past period of time*, denoted by another past action; that is, before *he came*.

37. What has the verb before it when the time is *pluperfect*? Look and see.

38. What is *had* called? Ans. An *Auxiliary*.

39. Why is *had* called an auxiliary?

40. In what time is *he had spoken*?

41. In what time is *thou hadst written*?

42. In what time is *I shall hear*? Ans. *Future*.

* It may be said that the preterit, and pluperfect also, express completed action. But the perfect differs from these by expressing present time. (See page 76.)

43. What does *future* mean? Ans. *Yet to come.*

44. In what time is *you will read*? Why?

45. What has the verb before it when the time is *future*? Look and see. Ans. *Shall* or *will*.

46. What are *shall* and *will* called? Ans. *Auxiliaries.*

47. Why are *shall* and *will* called auxiliaries?

48. In what time is *you shall walk*? Why?

49. In what time is *they will recite*? Why?

50. In what time is *we shall have run*? Why?

51. In what time is *he will have read*? Why?

52. In the first examples, it was *shall* or *will*; in the last, it was *shall have* or *will have*; which future is it when it is *shall* or *will*? Ans. *First future.* [Or, *future imperfect.*]

53. Which future is it when it is *shall have* or *will have*? Ans. *Second future.* [Or, *future perfect.*]

54. In which future is *thou wilt write*?

55. In which future is *he will have read*?

56. In which future is *I shall talk*?

57. In which future is *we shall have gone*?

58. What is the auxiliary in the perfect time?

59. What is the auxiliary in the pluperfect?

60. What is the auxiliary in the first future?

61. What is the auxiliary in the second future?

62. Now what are all the auxiliaries in the indicative mood?

63. What do grammarians generally call *time*? Ans. *Tense.*

64. In what tense is *he reads*, *he thought*, *he has complained*, *they love*, *I moved*, *he has thought*, *we had spoken*, *you will write*, *thou shalt walk*, *I shall have finished*, *he will have come*, *he writes*, *I shall speak*, *they came*, *we have recited*, *I shall have run*, *he had spoken*, *they play*, *we will have written*, *I have spoken*? &c.

LESSON XVIII.

OF SENTENCES AND THEIR PARTS.

1. When you say *the man reads*, who reads?
2. Is the *man* the thing that is spoken of?
3. What part of the sentence is the thing that is spoken of, generally called? Ans. *The subject.*
4. Then what part of the sentence is *man*?
5. Does the man perform any action?
6. Then what part of the sentence is the word that represents the agent or actor?
7. What is the subject in the sentences, *the man left the horse, &c.*? (See *parsing exercises*, p. 101.)
8. I stand; of which sort of words is *stand*?
9. In what mood? Why?
10. In what tense? Why?
11. Which word is the subject of *stand*?
12. Which part of the sentence is the subject? (See *the third question.*)
13. You say that *I* is the subject, what does the subject do?
14. What is that part of the sentence called, which signifies to do?
15. Now can you tell into how many parts this sentence is divided? Ans. *Two.*
16. What are they called? Ans. *The subject and the verb.*
17. I hold a book; of which sort of words is *hold*?
18. In what mood? Why?
19. In what tense? Why?
20. What is the subject of *hold*?
21. Which part of the sentence is the subject?
22. Which part of the sentence is the verb? (See *the fourteenth question.*)
23. What do I hold?

24. You say that *I* is the subject ; does the subject affect any thing but *itself* ?

25. What does it affect ?

26. What is that part of the sentence called, which is affected by the subject ? Ans. *The object.*

27. Then what part of the sentence is *book* ?

28. Now can you tell what the three parts of a sentence are ?

29. Which part of the sentence is the object ?
(See the twenty-sixth question.)

LESSON XIX.

OF PERSON AND NUMBER, AND OF THE RELATION BETWEEN SUBJECTS AND THEIR VERBS.

1. What is the simplest form of a sentence ?
Ans. A subject and a verb.

2. Will the subject make sense without a verb ?

3. Will a verb make sense without a subject expressed or understood ?

4. Which is of the greatest consequence, the subject or the verb ? Ans. *The subject.*

NOTE.—Hence, if the person and number of the subject is altered, the verb must be varied to conform to it. That is, the verb must receive such particular terminations as will show whether its subject is of the first, second, or third person.

5. You said that *am* is a verb. Is it proper to say *you am* or *he am* ? What then ?

6. Of what person is the pronoun *I* ?

7. If you say *I am*, of what person is *am* ? Why ?

8. Of what number ? Why ?

9. If you wished to tell me that I am, what would you say ?

10. Does not *thou art* mean the same that *you are* does ?

11. Of what person is *thou* or *you* ?

12. Then of what person is *art*, when you say *thou art*?

13. Of what number?

14. Of what person is *are*, when you say *you are*?

15. In speaking of a man, you would say *he is*; of what person is *is*?

16. Of what number?

17. If there were more than one, would you say *he is*? What then?

18. In saying *they are*, of what person is *are*?

19. Of what number?

20. In saying *we are*, of what person is *are*?

21. Of what number?

22. In saying *the man reads*, of what person and number is *reads*?

23. In saying *the boys play*, of what person and number is *play*?

24. In saying *the girls walk*, of what person and number is *walk*?

25. In saying *ye run*, of what person and number is *run*?

26. In what person and number are *we were*; *thou wilt have gone*; *they will have returned*; *I shall have stopped*; *he will be*? &c. (See next Parsing Lesson.)

27. Of what person and number is *thou readest*?

28. Then what do verbs end with, when in the second person singular, solemn style?

29. Of what person and number is *he reads*?

30. Then what do verbs end with, when in the third person singular?

31. Of what person and number is *they read*?

32. Then does the verb end with *s*, when it is in the plural number?

NOTE.—The student must particularly remember this.

33. What is the second person singular of *am*; *was*; *shall*; *will*; *have*? Third person singular of *seek*; *send*; *think*?

LESSON XX.

EXERCISE IN THE TENSES.

1. Mention (in the first person singular,) the preterit tense of the verb *form*; the pluperfect of the verb *eat*; the perfect of the verb *run*; first future of the verb *ask*; perfect of the verb *send*; preterit of the verb *accent*; pluperfect of the verb *write*; second future of the verb *raise*; perfect of the verb *throw*; first future of the verb *move*; preterit of the verb *see*; perfect of the verb *try*; second future of the verb *roll*; pluperfect of the verb *lament*; first future of the verb *twist*; perfect of the verb *invent*; preterit of the verb *rage*; pluperfect of the verb *invert*; second future of the verb *succeed*; perfect of the verb *suppose*; first future of the verb *make*; preterit of the verb *mend*; pluperfect of the verb *open*; first future of the verb *send*; perfect of the verb *create*; second future of the verb *clean*; &c.

2. Mention the same in the second person singular.

3. Mention the same in the third person singular.

4. Mention the same in the first person plural.

5. Mention the same in the second person plural.

6. Mention the same in the third person plural.

LESSON XXI.

OF THE CASE OF THE SUBJECT.

1. Is it proper to say *my went*? What is?

2. Then what would be the subject of *went*?

3. In what case is *I*?

4. Is it proper to say *my father's sent me*? What is?

5. Then what would be the subject of *sent*?

6. In what case is *father*?

RULE 5.—When a noun or pronoun is the subject of a verb, it must be in the nominative case: as, “*I love* ;” “*Thou improvest* ;” “*The birds sing*.”

7. Is it proper to say *I reads*? What is?

8. What is the subject of *read*?

9. Of what person and number is *I*?

10. Of what person and number is *read*?

RULE 6.—Verbs must agree with their subjects in person and number: as, “*I love* ;” “*Thou improvest* ;” “*The birds sing*.”

NOTE.—That is, they must be of the same person and number.

RECAPITULATION.—VERBS.

INDICATIVE MOOD, TENSES, SIMPLE SENTENCES, PERSON, AND NUMBER.

1. What is a verb?

2. What are verbs varied to express? Ans. *mood, tense, person, and number*.

3. What is *mood*? Ans. Mood is the *manner* in which we speak of any event.

4. What manner is the *indicative* mood used to express? Ans. The indicative mood is used to relate or mention a thing; as, “*He stands still*.”

NOTE.—The indicative mood may be used interrogatively; that is, for asking a question; as, *Does he stand still*?

5. What is *tense*? Ans. Tense shows the *time*, when any thing is said to be done.

6. How many tenses are there? Ans. *Six*.

7. Name them. Ans. *Present, preterit or imperfect,* perfect, pluperfect, first future, and second future*.

* It would be well for scholars to become accustomed to give this tense both names. In nearly all dictionaries it is called *preterit*.

NOTE.—There are many good reasons for making but three tenses, *viz.* present, past, and future. In that case there would be but three moods; the indicative, the imperative, and the infinitive. *Have* in the perfect, *had* in the pluperfect, and *shall* and *will* in the futures, would be verbs in the present and past tenses; and the remaining part of the verb in the perfect and pluperfect, a participle. *Shall* and *will* in the futures, would be of the present tense; while the next word would be of the infinitive future; and the last word of the second future, a participle. But, as English grammar is an introductory exercise to the study of other languages, it is thought best by many, to adopt that classification, which has been explained in this work. Besides, the tenses of verbs in other languages are formed by the help of auxiliaries, added to the leading verb, in the form of syllables. The compound tenses of English verbs are formed in the same manner, with the exception that the auxiliaries are not united with their verbs as a syllable, but as a separate word. Add to this, the auxiliaries do not form their third person singular in the regular manner; for example, we say, “He *wills* that you should come;” but as an auxiliary, we say, “He *will* come.” But either system can be taught from this book. (See *Larger Grammar*.)

8. What does the *present* tense represent? Ans. The present tense represents an action or event as taking place at the time in which it is mentioned: as, “*I write*.”

Here the action of *writing* is going on, while you are declaring it.

9. What does the *preterit* or *imperfect* tense represent? Ans. The preterit tense represents an action or event, as past within some time that is past: as, “*I wrote yesterday*.”

Here the action of *writing* was finished in a period of time, which is now past; that is, *yesterday*.

10. What does the *perfect* tense represent? Ans. The perfect tense represents an action or event, as past and completed within the same period of time in which it is mentioned: as, “*I have written to-day*.”

Here the action of *writing* is performed and finished in the same period of time in which it is mentioned; that is, *to-day*.

11. What does the *pluperfect* tense represent?

Ans. The pluperfect tense represents an action or event as already past and completed at or before some other point of time, which is past; as, "He *had finished* his house, *before I saw him.*" (See Note, page 69.)

12. What does the *first future* tense represent?

Ans. The first future tense represents an event as yet to come; as, "I *shall see* them again."

13. What does the *second future* tense represent?

Ans. The second future tense represents that an action or event will be completed at or before another point of time, which is yet to come: as, "I *shall have dined* before he comes."

Pupils will perceive that the primary object of assertions, is to represent actions or events as either *finished* or *unfinished*. In the second place, either of these states may be spoken of as *present*, *past*, or *future*.

14. What is a *sentence*? Ans. A sentence is any number of words that conveys an assertion.

15. Of what is a sentence composed in its simplest form?

16. What is the subject of a verb? Ans. The subject is the person or thing, concerning which the verb conveys an assertion.

17. In what case is the subject of the verb?

NOTE.—As the nominative case among the ancient languages was used in expressing the subjects of verbs; it has become the modern practice to designate the subject by naming it the *nominative case*. Some grammarians, because it is in the condition of being the subject, call it the *subjective case*. Were the name not settled, this would undoubtedly be the best.

18. Now, what does the nominative case express? Ans. The nominative case expresses simply the subject of a verb.

19. How many persons have verbs?

20. Name them.

21. How many numbers have verbs?

22. Name them.

23. What rule have you for the subject of the verb?

24. What rule have you for the person and number of the verb?

25. What is the conjugation of a verb? Ans. The conjugation of a verb is a regular arrangement of its several moods, tenses, persons, and numbers.

A regular verb is conjugated in the following manner, when in the indicative mood.

INDICATIVE MOOD.

Present Tense.

Singular.

I love,
Thou lovest *or* you love,
He, she, *or* it, loveth *or* loves,

Plural.

We love,
Ye *or* you love,
They love.

With the auxiliary *Do*.

I do love,
Thou dost love, *or* you do love.
He, she, *or* it, doth *or* does love,

We do love,
Ye *or* you do love,
They do love.

Preterit or Imperfect Tense.

I loved,
Thou lovedst, *or* you loved,
He loved,*

We loved,
Ye *or* you loved,
They loved.

With the auxiliary *Did*.

I did love,
Thou didst love, *or* you did love,
He did love,

We did love,
Ye *or* you did love.
They did love.

Perfect Tense.

I have loved,
Thou hast loved, *or* you have loved,
He has loved,

We have loved,
Ye *or* you have loved,
They have loved.

* In all the tenses, the pronouns SHE and IT require the same form of the verb that the pronoun HE does.

Pluperfect Tense.

Singular.

Plural.

I had loved,	We had loved,
Thou hadst loved, or you had loved,	Ye or you had loved,
He had loved,	They had loved.

First Future Tense.

I shall or will love,	We shall or will love.
Thou shalt or wilt love, or	Ye or you shall or
you shall or will love,	will love,
He shall or will love,	They shall or will love.

Second Future Tense.

I shall have loved,	We shall have loved,
Thou wilt have loved, or	Ye or you will have
you will have loved,	loved,
He will have loved,	They will have loved.

When the verb is used INTERROGATIVELY ; that is, as asking a question, it is conjugated in the following manner :

<i>Pres.</i>	{	Do I love ?	Dost thou love ?	Does he love ?
		Do we love ?	Do ye or you love ?	Do they love ?
<i>Pret.</i>	{	Did I love ?	Didst thou love ?	Did he love ?
		Did we love ?	Did ye or you love ?	Did they love ?
<i>Perf.</i>	{	Have I loved ?	Hast thou loved ?	Has he loved ?
		Have we loved ?	Have ye or you loved ?	Have they loved ?
<i>Plup.</i>	{	Had I loved ?	Hadst thou loved ?	Had he loved ?
		Had we loved ?	Had ye or you loved ?	Had they loved ?

First Fut. Sing. Shall I love ? Shalt or wilt thou love ? Shall or will he love ?

Plural. Shall we love ? Will ye or you love ? Shall or will they love ?

Second Fut. Sing. Shall I have loved ? Wilt thou have loved ? Shall or will he have loved ?

Plural. Shall we have loved ? Will ye or you have loved ? Shall or will they have loved ?

PARSING EXERCISES.—SECT. V.

22. I am happy. Thou art wise. He is young. It is large. Ye are good. They are old. I was small. We were sorrowful. Thou wast lovely. Ye were alive. He has been smart. They were miserable. I had been wrong. We have been vile. We have been wicked. I approached. They have appeared. He shall come. He had been wrong. I shall be strong. They will run. They will have returned.

23. We were poor. Thou wilt have gone. I shall have stopped. He will be honest. Ye are poor. I will be patient. He will tarry. They will go. I shall be virtuous. Thou shalt remain. He had arisen. They had been vicious. Ye had been just. Thou art blind. I had gone. You had come. I have slept. Is he good? Was I wrong? Were we unjust? Had we been rude? Hast thou been diligent?

24. That man has been wise. The wisest men do err. Man's surest aim is uncertain. A good name is desirable. Were the conquerors noble? Was my son studious? Were my friend's daughters genteel? Has our partner removed? Did his daughter remain? Were her parents indulgent? Was their indulgence ruinous? Have his actions been vile?

25. Some people walk; some sit; (that is, some *people* sit;) some sleep; some are absent. The industrious are happy. The virtuous are peaceful. The indolent are unhappy. The old are wise. The young are giddy. That man was wise; that was foolish. This book is clean; this is dirty. These boys are studious; those are idle. Neither person was present. Neither had been absent.

26. That book is her book; this is his, (that is,

this is his *book*.) The greatest is theirs. The smallest is ours. This pen is thy pen. This pen is thine. These houses are his. The same practice was yours. The whole estate was hers. This large patrimony is ours. Every favor has been thine. All my property shall be yours. It shall all be yours. Some books are mine; some are thine. These houses are his; those are hers.

Example.—I am happy.

I is a personal pronoun,* of the first person, singular, in the nominative case, and is the subject of the verb *am*. (*When a noun or pronoun, &c.*) *Am* is a verb, in the indicative mood, (because) present tense, (because) first-person, singular, and agrees with its subject *I*. (*Verbs must agree, &c.*) *Happy* is an adjective, in the positive degree, and agrees with the pronoun *I*. (*Adjectives must agree, &c.*)

Questions.—What would be the present, preterit, perfect, pluperfect, first future, and second future tenses of — in the same person in which it is? What would be the first, second, and third persons of — in the same tense in which it is?

FALSE GRAMMAR.

Him that endeavors will succeed.

Thee will surely die.

We was happily disappointed.

On one side was beautiful meadows.

Disappointments sinks the heart of man.

Fifty pounds of wheat contains forty pounds of flour.

Did thou purchase them of thy brother?

He dare not act contrary to his instructions.

* In parsing a discourse, the pupil should always tell what the pronoun is used for.

Example.—Him that endeavors will succeed.

There is a violation of grammar in the word *him*; for it should be in the nominative case, according to the rule which says, *When a noun or pronoun, &c.* It should be, *He* that endeavors, &c.

We was happily disappointed.

There is a violation of grammar in the word *was*; for it is now in the singular number. It should be in the first person plural to agree with its subject, according to the rule which says, *Verbs must agree, &c.* It should be, *We were*, &c.

LESSON XXII.

OF THE IMPERATIVE MOOD.

1. When you give a command, in what mood is the verb? Ans. *Imperative mood.*

2. What does *imperative* mean? Ans. *Commanding.*

3. In what mood is *read* thou? Why? *Depart* ye? Why? *Arise*? Why? *Go*? Why?

4. If you say *read this book*, would you speak to the book, or to some one else?

5. If you say *read thou this book*, what word would mean the thing that you speak to?

6. Then which word is the subject of *read*?

7. Do you speak to the subject or object when you give a command?

8. Do you always speak to the subject when you give a command?

9. If you always speak to the subject, of what person is the verb?

10. When you give a command, at what time is the thing to be done; before you give the command, at the time you give the command, or after you give the command?

11. Then when you give a command, in what tense is the verb?

NOTE.—Some grammarians call this form of the verb a *future* tense, because the action is to be completed after the command.

PARSING EXERCISES.—SECT. VI.

27. Depart thou. Haste ye. Walk thou. Run ye. Go thou. Strive ye. Sit. Arise. Come. Remain. Awake ye. Sleep thou. Repent ye. Be wise. Be diligent. Be industrious. Stop. Be firm. Proceed. Reason ye. Consider. Be silent. Be steadfast. Know ye. Tremble. Beware. Think.

28. Did he command? obey. Has he come? speak. Be faithful, be generous. Come, all things are ready. Thou art prosperous, be happy. Thou art industrious, be frugal. Thou hast been sinful, repent. Ye are rich, be ye generous. Be ye industrious. Be thou studious. Be studious. Be industrious. Be wise. Be prudent, discreet, chaste.

29. Thou art honest; be happy. Attend; thou shalt hear. Hear; I will speak. Be quiet; he has come. Arise; your prince appears. Repent; your crimes have been great. Be still; you are noisy. Be just, noble, forgiving. Do be quiet; he is safe. Do be silent: our master speaks.

30. Are you content? remain. Have you succeeded? do tell. Will he stay? He will, (that is, He will stay.) Did he sleep? He did. Has he spoken? He has. Does he complain? He does. Do you play? I do. Had they come? They had. Will a great man suffer? He will. Did all the people revolt? They did. Will congress adjourn? It will. Has our best friend suffered? He has. Does he appear content? He does.

31. Great is his mind; noble his disposition, (that is, noble *is* his disposition.) Large is his inheritance, extensive his acquirements. Small were his pretensions; great his deserts. His possessions were few; his name, obscure; his expectations, small. Our labor is great; our reward, little. Intense is our application; ardent, our pursuit; unwearied, our exertions. His parentage was good; his occupation, honest; his companions, respectable; his actions, moral; his character, unimpeachable.

Example.—Depart thou.

Depart is a verb, in the imperative mood, (because) second person, singular, agreeing with *thou*. (*Verbs must agree, &c.*) *Thou* is a personal pronoun, of the second person, singular, in the nominative case, and is the subject of the verb *depart*. (*When a noun or pronoun, &c.*)

FALSE GRAMMAR.

Has those books been sent to school?

The derivation of these words are uncertain.

The ship, with all her crew were lost.

Every man were there.

Has all my brothers come?

Them is my best compositions.

Each of my brothers were there.

Were every one of them pleased?

No; neither of them were.

Was all of them disgusted?

Some of them was, and some were not.

Here is too many things.

A great many people was there.

Such people governs too strictly.

We was near Boston at that time.

Them is the best books that I have.

There is many occasions for the exercise of patience.

LESSON XXIII.

OF THE POTENTIAL MOOD.

This lesson can be omitted by those teachers, who are opposed to the use of a potential mood.

1. When you mention that a person has power to do any thing, in what mood is the verb? Ans. *Potential mood.*
2. What does *potential* mean? Ans. *Powerful.*
3. Does the potential mood ever express any thing else but *power*? Ans. It sometimes expresses *necessity, will, or duty.*
4. In what mood is *I may go*? Why? Thou *canst stay*? Why? *I must walk*? Why?
5. In what tense is *I may write*? Why?
6. In what tense is he *can read*? Why?
7. In what tense is thou *must learn*? Why?
8. What three words are signs of the present tense of the potential mood?
9. What are *may, can, and must* called? Why?
10. In what tense is we *might love*? Why?
11. In what tense is they *could walk*? Why?
12. In what tense is he *would study*? Why?
13. In what tense you *should move*? Why?
14. What are signs of the preterit or imperfect tense of the potential?
15. What are *might, could, would, and should* called? Why?
16. In what tense is ye *may have slept*? Ans. *Perfect.*
17. In what tense is *I can have spoken*?
18. In what tense is thou *must have finished*?
19. What are signs of the perfect tense in the potential?
20. What are *may have, can have, and must have,* called?

21. In what tense is I *might have gone* ?
22. In what tense is I *could have left* ?
23. In what tense is he *would have come* ?
24. In what tense is they *should have desisted* ?
25. What are signs of the pluperfect in the potential ?

26. Mention (in the first person singular,) the present tense, in the potential mood of the verb *travel* ; perfect of the verb *exist* ; preterit of the verb *expect* ; pluperfect of the verb *load* ; present of the verb *repeat* ; pluperfect of the verb *weep* ; perfect of the verb *reason* ; preterit of the verb *think* ; pluperfect of the verb *enquire* ; perfect of the verb *rouse* ; preterit of the verb *live* ; perfect of the verb *complain* ; present of the verb *seek* ; pluperfect of the verb *cut* ; perfect of the verb *cast* ; present of the verb *apply* ; pluperfect of the verb *renounce* ; preterit of the verb *abide* ; perfect of the verb *sleep* ; preterit of the verb *cling* ; present of the verb *accept* ; &c.

27. Mention the same in the second person singular.

28. Mention the same in the third person singular.

29. Mention the same in the first person plural.

30. Mention the same in the second person plural.

31. Mention the same in the third person plural.

RECAPITULATION.—VERBS,

IMPERATIVE AND POTENTIAL MOODS.

1. What is the *imperative* mood used for ? Ans. The imperative mood is used for commanding, asking, or permitting ; as, “ Depart ;” “ Permit us ;” “ Go in peace.”

2. In what tense is a verb when in the imperative mood ?

3. In what person must a command be ?

4. What is the *potential* mood used for ? Ans. The potential mood is used to express power, will, necessity, or duty ; as, " *I can ride ;*" " *He would walk ;*" " *He must repent.*"

5. How many tenses has the potential mood ?

6. Name them.

7. What auxiliaries designate the present tense of the potential mood ?

8. What auxiliaries designate the preterit tense of the potential mood ?

9. What auxiliaries designate the perfect tense of the potential mood ?

10. What auxiliaries designate the pluperfect tense of the potential mood ?

A regular verb is conjugated in the following manner in the potential mood.

POTENTIAL MOOD.

Present.

Singular.

I may, can, or must love,
Thou mayst, canst, or must
love ; or you may, can, or
must love,

He may, can, or must love,

Plural.

We may, can, or must love,
Ye or you may, can, or must
love,

They may, can, or must love.

Imperfect.

I might, could, would, or
should love,

Thou mightst, couldst,
wouldst, or shouldst love ;
or you might, could, would,
or should love,

He might, could, would, or
should love,

We might, could, would, or
should love,

Ye or you might, could,
would, or should love,

They might, could, would, or
should love.

Perfect.

Singular.

Plural.

I may, can, *or* must have loved,

Thou mayst, canst, *or* must have loved; *or* you may, can, *or* must have loved,

He may, can, *or* must have loved,

We may, can, *or* must have loved,

Ye *or* you may, can, *or* must have loved,

They may, can, *or* must have loved.

Pluperfect.

I might, could, would, *or* should have loved,

Thou mightst, couldst, wouldst, *or* shouldst have loved; *or* you might, could, would, *or* should have loved.

He might, could, would, *or* should have loved,

We might, could, would, *or* should have loved,

Ye *or* you might, could, would, *or* should have loved,

They might, could, would, *or* should have loved.

NOTE.—The names applied to the tenses of the potential mood, are purely arbitrary, and have no philosophical reason. So that the pupil may consider them as denoting the *form*, rather than the *time*. Were I to give names to them, I would call the present, *present imperfect*; the perfect, *present perfect*; the preterit, *preterit imperfect*; and the pluperfect, *preterit perfect*.

PARSING EXERCISES.—SECT. VII.

32. He might remain. They can come. She must depart. You should strive. We might go. It may be. He would endeavor. They could succeed. I must advance. Thou shouldst walk. Thou mightst stay. I would have gone. You may have delayed. Thou shouldst have complied. I must tarry. Thou mightst have succeeded. I must have moved. Thou mayst have talked. I can have removed. He may have retired. He might have staid.

33. He does improve. His expectation has failed. You shall submit. The accident has happened. Good humor shall prevail. He will arrive. We must be virtuous. Our hearts are deceitful. Can we go? Did John's father come? Awake. He may advance. He might have been happy. Study ye. Be temperate. We can hope. Can a beggar laugh?

34. The whole congregation might remain. They all did remain. The most diligent may fail. Can all mankind be wrong? They may be wrong. Can such a nation fall? Such nations have fallen. We can all be happy. Our own firesides should be peaceful. Our friends should be respectable. His fortune might have been better. Many things may be unaccountable. Could he succeed? He could.

35. Would you have come? I would. Might my injured friend come? He might. Can my enemy have relented? He has. Can the thief have escaped? He has. Could my brother confess? He did. Can the people rule? They do. May the scholars retire? They have. Did the storm rage? It did. Can the rabble have triumphed? It has. Could the teacher succeed? He did.

Example.—He might remain.*

He is a personal pronoun, of the third person, singular, masculine gender, in the nominative case, and is the subject of the verb *might remain*. (*When a noun or pronoun, &c.*) *Might remain* is a verb, in the potential mood, (because) preterit or imperfect tense, third person, singular, agreeing with its subject *he*. (*Verbs must agree, &c.*)

* Some grammarians would parse this sentence in the following manner: *He* is the subject of the verb *might*. *Might* is a verb in the indicative mood, past or preterit tense, third person, singular, agreeing with *he*. *Remain* is a verb in the infinitive mood, depending upon the verb *might*. (See the next lesson.)

FALSE GRAMMAR.

Was you at home yesterday ?
Be you going to write to-day ?
There is a great many faults in that piece.
Them are very good plums.
Them was not the men that sung.
How old be you ?
You are not so old. Yes I be.
You was wrong when you said that.
Them books are torn.
Every body are sinful.
Give me them shears.
Each of us have our faults.
He aint the man I thought he was.
I am not going. I be.
Them windows are broken.
There's good knives on the table.
How many men was there in the house ?
Every one of us have read.
Has all the scholars read ?
No ; some of them h'ant.
My father aint angry with you.
Them is the best apples that I have.
Was all your sons at home ?
No ; some of them want.

NOTE.—Pronouns also must agree with the nouns for which they stand, in person, number, and gender ; as, "*He* takes care of *his* health.

Each of us should take care of our own.
Every one should be careful of their health.
Some of us have not got their lessons.
Many of you think too much of yourselves.
No one should be blamed for their industry.
We blame one another for their faults.
We should each be careful of his thoughts.
Every man is governed by his own will.

LESSON XXIV.

OF THE INFINITIVE MOOD.

1. In the sentence, "I intended to go," of which sort of words is *intended*? Why?

2. Of which sort of words is *go*? Why?

3. Has the verb *go* any subject?

4. Then has it any person or number?

5. On this account, in what mood is the verb *go*?
Ans. *Infinitive mood*.

6. What does *infinitive* mean? Ans. *Without limits*.

NOTE.—When a verb has no number or person, we say that it is not limited by number and person; and so becomes *infinitive*.

7. Now can you tell when a verb is in the infinitive mood?

8. If the infinitive mood has no subject, nor person and number; how do you know that it is a verb?
Ans. Because, it has the word *to* before it.

9. What is the meaning of the word *to*? Ans. *To* means *act*.

NOTE.—As our verbs and nouns are spelled in the same manner, it was formerly thought best to prefix the word *to*, to words when used as verbs. For there is no difference between the NOUN, *love*; and the VERB, *to love*; but what is shown by the prefix *to*, which signifies *act*; i. e., to *act* love.

The same word, altered into *do*, was, for the same reason, put before those other parts of the verb, that were not distinguished from the noun by a termination or auxiliary. As we sometimes say, "I *do* love," instead of, "I love;" "I *doed* or *did* love," instead of, "I loved;" (which is, probably, "I love-did," contracted.)

10. When does the verb have the word *to* before it?

11. In the sentence, "He appears to study," in what tense is the verb *to study*?

12. In the sentence, "He appears to have studied;" in what tense is the verb *to have studied*?

13. Is it proper to say *I intend I go*? What is?

14. Is it proper to say *it was my wish I go*? What is?

15. In what mood is the verb, when it has to before it?

NOTE.—When one verb goes directly before another, it hinders it from having a subject; and so grammarians say that the first verb governs the last in the infinitive. Sometimes also when an adjective or a noun, that is not the subject of a verb, goes before it, it hinders it from having a subject.

RULE 7.—One verb governs another in the infinitive mood, when the second denotes the object, to which the action of the first is directed; as, “*I intend to go*,” “*He began to say*.”

Nouns and adjectives implying action, frequently govern the infinitive mood; as, “*They have a desire to improve*,” “*He is eager to learn*.”

16. Is it proper to say *I bid you to go*? What is?

17. Is it proper to say *he dares to fight*? What is?

18. Is it proper to say *we heard him to say it*? What is?

19. Is it proper to say *he saw him to do it*? What is?

RULE 8.—*To* is omitted when the infinitive follows the verbs, *bid*, *dare*, (signifying to venture,) *feel*, *hear*, *let*, *make*, *need*, *see*, and sometimes *have*; as, “*I heard him say it*,” instead of, “*I heard him to say it*.”

RECAPITULATION.—INFINITIVE MOOD.

1. What does the infinitive mood express? Ans. The infinitive mood expresses simply the meaning of the verb, without any distinction of number or person.

2. When is a verb in the infinitive mood?

3. How do you distinguish the infinitive mood from a noun?

4. What rule have you for the government of the infinitive mood?

5. What rule have you for omitting the word *to*?

NOTE.—*To* is not omitted, when these verbs are in the passive voice; as, “*He was heard to say it.*”

PARSING EXERCISES.—SECT. VIII.

36. Be diligent to improve. I intended to go. My pupils desire to improve. We should be sorry to sin. This author has endeavored to surpass. Be ready to recite. That horrid monster has endeavored to murder. Is it reasonable, is it pleasant to sin? Are all mankind to suffer? We should try to prosper. All boys love to play. They should desire to study. He wishes to remain. He is sorry to go.

37. Will the stranger arrive? He has. Will the whole company endeavor to remain? It will. Will the multitude be willing to separate? It will. Can those friends have consented to separate? They have. Can his intentions to walk be good? They are. Must the pupils endeavor to recite? They must. Could his ability to judge be good? It was.

38. We must learn to be humble. All should cease to be wicked. Some must endeavor to be present. One has ceased to exist; another has begun to live. Any may be able to conquer. This is to go; that is to remain. These seem to live; those appear to have died. They appear to have left. Be studious to excel, anxious to be respectable. Man lives, to die; he dies, to have lived.

Example.—Be diligent to improve.

Be is a verb, (because) in the imperative mood, (because) future tense, (be-

cause) second person, singular or plural, agreeing with *thou* or *you*, understood, (*Verbs must agree, &c.*) *Diligent* is an adjective, of the positive degree of comparison, agreeing with *thou* or *you*, understood. (*Adjectives must agree, &c.*) *To improve* is a verb in the infinitive mood, (because) governed by *diligent*. (*Nouns and adjectives, &c.*)

FALSE GRAMMAR.

Allow me give some advice.

Endeavor live uprightly.

He wished walk home.

I need not to solicit him to do a kind action.

He felt his conscience to accuse him.

I have heard him to speak of the thing.

He dares to promise too much.

She bade me to come and tell you.

Let me to go or I will make you to suffer.

You need not to go to-day.

Example.—Allow me give some advice.

There is a violation of grammar in the verb *give*; for as it denotes the object of its preceding verb *allow*, it must be in the infinitive mood, and preceded by the word *to*. It should be, "Allow me *to* give, &c."

LESSON XXV.

COLLECTIVE NOUNS.

1. When I say, "The nation is powerful," do I mean one *person* or more?
2. Do I mean more than one *nation*?
3. Then is *nation* in the singular or plural?
4. What kind of a noun is *nation*? Ans. A *collective noun*.

5. What does *collective* mean? Ans. *Containing more than one.*

RULE 9.—Collective nouns, implying unity, may have verbs and pronouns agreeing with them in the singular, as, “*The nation is powerful.*”

NOTE.—A collective noun is a noun that signifies several individuals as constituting one mass or body. Thus, *nation* signifies a great number of people, collected in one territory and governed by one set of laws. By the same method of combining several individuals, we form the collective terms, *an army, a congress, a fleet, &c.* So when we speak of any action performed by one of these bodies, in such a manner that the whole body together has done it, we say that the noun implies *unity*, and is, of course, in the singular number; as, “*Congress has adjourned.*” But if the action is performed by a body of individuals in such a manner that those individuals acted separately, the noun is plural; “*The people do not consider.*”

PARSING EXERCISES.—SECT. IX.

39. The nation is powerful. Congress has adjourned. The meeting was large. A convention will assemble. The populace appeared to rage. Variety is pleasant. Happy is a righteous people. Pitiabie is a factious nation. Detestable is a ragged mob. Enviabie is a quiet society; prosperous are its affairs; peaceable its operations; happy, its influence. Kings love to rule; the nation fears to disobey. The meeting has concluded to adjourn.

40. The whole fleet had moved. That society has determined to dissolve. Does the nation complain? Its rulers should listen. We should be studious to be quiet. Our rulers should be solicitous to be agreeable. Moderation is requisite to succeed. A mob desires to rule. Disgustful is a clamorous mob. The whole crowd determined to remain. The whole clan had resolved to revolt. Let the people choose.

41. The British nation is great and generous. A large company was present. The populace will endeavor to rule. The army is ready to revolt. The whole nation begins to rejoice. The society has determined to dissolve. The fleet was ready to sail. Each army retired to rest. The whole crowd was anxious to remain. Such a mob is ready to fight.

FALSE GRAMMAR.

The meeting have established several regulations.
The court have risen to-day.

A corporation consist of a mayor, aldermen, and common council.

On this account the whole nation complain.
The committee were divided into two branches.

A variety of objects please the eye.

The whole fleet have sailed.

The army were addressed by the general.

The whole people were up in arms.

The number of inhabitants exceed a million.

The industrious succeeds.

NOTE.—When the noun expresses plurality, its verb must be in the plural.

The people rejoices on the occasion.

The multitude is satisfied.

The committee was divided in its sentiments.

Both of the scholars was present.

A number of my scholars is absent.

A small part of the rules is learnt.

None of the senate is in the house.

Example.—The meeting have established, &c.

There is a violation of grammar in the verb *have established*; for, as the action which it expresses was performed by the *meeting*, as a body, it should be in the singular, according to the rule which says, "*Collective nouns, &c.*"

LESSON XXVI.

OF TRANSITIVE AND INTRANSITIVE VERBS.

[Those who are opposed to this division may omit this section.]

1. When I say *I hold a book*; what word is the subject of *hold*?

2. Does the subject affect any thing but itself?

3. What does it affect?

4. What part of the sentence is *book*?

5. When I say *I walk*, what word is the subject of *walk*?

6. Does the subject affect any thing but itself?

7. If the subject does not affect any thing but itself, has the verb *walk* any object?

8. When verbs have an object, what are they called? Ans. *Transitive*.

9. What does *transitive* mean? Ans. *Passing over*. Thus, when I say *I hold a book*, the effect of holding passes over from the subject *I* to the object *book*.

10. When verbs have not an object, what are they called? Ans. *Intransitive*.

11. What does *intransitive* mean? Ans. *Not passing over*. Thus, when I say *I walk*, the effect of walking does not pass from the subject to any thing else.

12. Point out the subject and object in the following sentences. *The man left the horse. Joseph loves his brothers. I wrote a letter, &c.* (See next parsing lesson.)

LESSON XXVII.

OF TRANSITIVE VERBS AND THE OBJECTIVE CASE.

1. In the sentence *I loved him*, has the verb any object? Then what kind of a verb is *loved*?

2. In the sentence *we assisted them*, what kind of a verb is *assisted*? Why?
3. What word is the object of *assisted*?
4. In what case is the object? Ans. *Objective*.
5. What does *objective* mean? Ans. *Belonging to the object*. Thus, *them* is the object of *assisted*, and the case belonging to the object *them* is the *objective* case.
6. Now can you tell in what case the word *them* is?
7. Is *you hear I* proper? What then?
8. Of what person is the word *me*?
9. Of what number?
10. In what case? Why?
11. Now what is the objective case of the first person singular?
12. Is *you hear we* proper? What then?
13. Of what person and number is the word *us*?
14. In what case? Why?
15. Now what is the objective case of the first person plural?
16. Is *I hear thou* proper? What is?
17. Of what person and number is the word *thee*?
18. In what case? Why?
19. What is the objective case of the second person singular?
20. Is *I hear ye* proper? What is?
21. Of what person and number is the word *you*?
22. In what case?
23. What is the objective case of the second person plural?

NOTE.—*You* may be either in the singular or plural, nominative or objective.

24. Is *they hear he*, proper? What is?
25. Of what person and number is the word *him*?
26. In what case?

27. What is the objective case of the third person singular masculine?
28. Is *they hear she* proper? What is?
29. Of what person and number is the word *her*?
30. In what case?
31. What is the objective case of the third person singular feminine?
32. Is *they hear it* proper?
33. Of what person and number is the word *it*?
34. In what case?
35. What is the objective case of the third person singular neuter?
36. Is *he hears they* proper? What is?
37. Of what person and number is the word *them*?
38. In what case?
39. What is the objective case of the third person plural?
40. In the sentence *I hear the man*, which word is the object?
41. In what case is the word *man*? Why?
42. In the sentence, *I hear the man*, which word is the subject?
43. In what case is the word *I*?

RULE 10.—Transitive verbs govern their objects in the objective case; as, “*I love him*,” “*Virtue rewards us*,” “*We hear the man*.” That is, their objects must be in the objective case.

RECAPITULATION.—VERBS.

OF TRANSITIVE VERBS AND THE OBJECTIVE CASE.

1. What are *transitive* verbs?
2. What is the object of a verb? Ans. The thing that is affected by the action which is expressed by the verb.

3. What are *intransitive* verbs?

4. In what case is the object?

5. What is case?

6. What is the objective case? Ans. The objective case expresses the object of a transitive verb, or preposition; as "I love *him*."

7. Now how many cases have nouns and pronouns? Ans. *Three*.

8. Name them. Ans. *Nominative, possessive, and objective*.

9. What is the nominative case?

10. What is the possessive case?

11. What is the objective case?

The following is a list of the Personal pronouns in all the cases.

Person.	Case.	Singular.	Plural.
<i>First.</i>	<i>Nom.</i>	I,	We,
	<i>Poss.</i>	Mine or my,	Ours or our,
	<i>Obj.</i>	Me,	Us.
<i>Second.</i>	<i>Nom.</i>	Thou,	Ye or you,
	<i>Poss.</i>	Thine or thy,	Yours or your,
	<i>Obj.</i>	Thee,	You.
<i>Third.</i> [Masculine.]	<i>Nom.</i>	He,	They,
	<i>Poss.</i>	His,	Theirs or their,
	<i>Obj.</i>	Him,	Them.
<i>Third.</i> [Feminine.]	<i>Nom.</i>	She,	They,
	<i>Poss.</i>	Hers or her,	Theirs or their,
	<i>Obj.</i>	Her,	Them.
<i>Third.</i> [Neuter.]	<i>Nom.</i>	It,	They,
	<i>Poss.</i>	Its,	Theirs or their,
	<i>Obj.</i>	It,	Them.

12. What rule have we for transitive verbs?

PARSING EXERCISES.—SECT. X.

42. The man left the horse. Joseph loves his brothers. I wrote a letter. Virtue maketh a happy man. He carried his burden. Samuel has finished his task. I had given this lesson. That accident will defeat my design. John's journey wearied him. Paul the apostle, wrote this book. I wanted ten dollars. He might have employed all his time. Our greatest blessings are deficient.

43. He has many talents. His imaginary improvements created much conversation. A wise man improves his misfortunes. An intemperate person abuses himself. Modesty adorns a woman. Pain must succeed pleasure. Has he accomplished his purpose? Does he manifest a desire? Will he leave the house? Have they rescued their brother? Read thy lesson. Love your neighbour.

44. His great valor has acquired universal applause. Our greatest enemies have succeeded us. Has my dearest friend forsaken me? I will, I must regain his affections. Did the fire consume all my vast property? My industry shall make it good. Shall I offend my dearest, my noblest friend? My every action, my every thought shall speak the contrary. My brother has made himself miserable. Our violent tempers render us unhappy. Let them go.

45. Promise a great reward. Give small credit, great allowances. I have executed my chief's first command. I love my friend's person, I admire his character, I revere his virtues, I will copy his examples. Much learning doth make thee mad. Your lordship had made many observations. I have stated every objection; I have refuted the same. The Grays the Wallers strike their tuneful

lyres. Our poets sing our country's glories. Let us read them.

46. I will, I have renounced all my pretensions. It would be cruel, it would defeat my very intentions. I have seen much care, much attention, a laudable ambition, an earnest desire, a persevering effort; I have seen them all useless. His mind is unbiassed, his judgment susceptible. I consider him tyrannical, he thinks me refractory. His tutor teaches every thing necessary. No one has adopted this theory. He saves much unnecessary trouble. No one has acquired this art. We should have escaped those eternal disputations. Any tolerable linguist might have settled this point.

47. Have you seen any thing? I have seen nothing, answered Theodore. This is a fine reward. I, myself, saw them. I saw them myself. He, himself, heard me. He read the book himself. You love him yourself. You believed the stories yourselves. "Is this our fate?" said the baron. "Does no one answer my call?" said Oram. "None;" said Martin. "Will no one relieve a sufferer?" cried the unfortunate Munster. "I will;" replied Obadiah. "We have caught the rogue;" said Henry. "I know it;" replied James. "We will punish him;" said William.

Example.—The man left the horse.

The is a definite article, agreeing with *man*. (*The* may agree, &c.) *Man* is a common noun, of the third person, singular, masculine gender, in the nominative case, and is the subject of *left*. (*When a noun, &c.*) *Left* is a transitive verb, (because) in the indicative mood, preterit tense, third person, singular, agreeing with its subject *man*. (*Verbs must agree, &c.*) *The* is the definite article, agreeing with *horse*. (*The* may

agree, &c.] *Horse* is a common noun, of the third person, singular, in the objective case, (because) governed by *left*. (*Transitive verbs govern, &c.*)

FALSE GRAMMAR.

We know ye both.

Let they be wise.

You must not hurt us nor he.

He and they we know, but who are you ?

He invited my brother and I to call.

Thou only have I chosen.

He that is idle reprove.

They that honor me will I honor.

I alone have they left of all that came.

He, that the master approves, I will honor.

Whom do you love ? They.

Whom did he strike ? He.

We that are studious, he praised.

I saw she that we saw yesterday.

I that have been still, they blame.

Example.—We know ye both.

There is a violation of grammar in the word *ye*. For as it is the object of the transitive verb *know*, it should be in the objective case according to the rule, which says, *Transitive verbs, &c.* Therefore it should be, We know *you* both.

LESSON XXVIII.

OF THE IMPERFECT AND COMPOUND PERFECT PARTICIPLES.

1. In the sentence, "John learns this book ;" of which sort of words is *learns* ? Of which kind ?

2. Would not the sentence, "John *is learning* this book," give the same meaning as "John *learns* this book ?"

3. Of which sort of words is the word *learning*?

4. What part of the verb is the word *learning*?

Ans. *A participle.*

5. What does *participle* mean? Ans. *Partaking or sharing.*

6. What qualities does a participle partake of, besides the qualities of *verbs*? Ans. Those of *adjectives.*

7. When I say, *he is learning*, is the action completed?

8. Then what kind of a participle is the word *learning*? Ans. *An imperfect participle.* [See page 68.]

NOTE.—Mr. Murray, in his grammar, calls this participle, a *present* participle; but still supposes that it is properly an *imperfect* participle. As an inquiry into its nature, justifies this supposition, it is so called in this work.

9. Suppose I say, “I am defending;” what part of the verb is the word *defending*? Why?

10. What is the root of the verb, or that part of it, from which the other parts are derived? Ans. *The infinitive.*

11. What has the verb before it, when it is in the infinitive mood?

NOTE.—The infinitive is the simplest form of a verb. It is in fact, a noun used as a verb; and the word *to* is put before it, to show that it is so used. Therefore, whenever we change a noun into a verb, we do it by prefixing the word *to*; and that noun so changed, becomes the root of all parts of the verb.

12. What is the root of the word *learning*?

13. What part of the verb *to learn*, is the word *learning*?

14. Why is the word *learning* an imperfect participle?

15. How do you alter the verb *learn* to form its imperfect participle?

16. What is the imperfect participle of *to read*, *to venture*, *to love*, *to think*, *to walk*, *to strike*, *to throw*, *to twist*, *to invent*, *to mention*, *to ask*, &c.

17. What auxiliary denotes the perfect tense?

18. Then what kind of a participle is *having loved*? Ans. *A perfect participle.*

19. Would not the word *loved* in some cases express *completed action*?

20. Then there are two kinds of perfect participles. Now what kind of participle is *having loved*? Ans. *Compound perfect.*

21. What does *compound* mean? Ans. *Having more than one part.*

22. How is the *compound perfect participle* formed?

23. What is the compound perfect participle of *to invent*, *to approve*, *to survive*, *to send*, *to read*, *to suppose*, &c.?

24. What do participles partake of?

25. What do adjectives agree with?

26. Then what can participles agree with?

RULE 11. Participles agree with nouns and pronouns like adjectives; as, "The *traveler*, *looking* about, forgot his road;" "*Loving* him, I will submit."

NOTE.—All grammarians have declared, that participles differ from verbs by embracing within them the nature of adjectives; and it is from this participating quality, that they have derived their name. But I cannot think that they have any more of an adjective within them than other parts of the verb. The difference, I think to be this. *Participles serve to connect two simple sentences, without a repetition of the subject.* Thus, "The *traveler*, *looking* about, forgot the road," has this meaning, "The *traveler looked* about and forgot the road." "*Loving* him, I will submit," is, "I love him, and I will submit."

The pupil will perceive, that the last method of expressing these sentences is not so definite, as that in which we employ the participle. Hence, he will learn that sentences, connected

by participles, have a more intimate connection, than those joined by any other connective.

As a participle conveys an assertion of the same subject, concerning which another verb asserts; it has a participating nature, and therefore its present name is perfectly applicable. Hence, the following rule is preferable to the last.

RULE 11.—Participles join sentences, intimately connected, and having reference to the same subject; as, “The *traveler, looking about*, forgot his road;” “*Loving him*, I will submit;” “*Having finished* his business, he retired.”

RECAPITULATION.—PARTICIPLES.

1. What are *Participles*? Ans. A participle is a form of the verb, which partakes of the quality of an adjective.

Or, a better definition. A participle is a form of the verb, which conveys an assertion concerning the subject of another verb.

2. What does the *imperfect* participle express? Ans. The imperfect participle expresses imperfect action, or action begun and not ended; as, “I am *moving*.”

3. What do some grammarians call the imperfect participle? Ans. The *present* participle.

4. What does the *perfect* or *compound perfect* participle express? Ans. Action completed; as, “*Having moved* my things, I sold my house.”

5. How is the imperfect participle formed?

6. How is the compound perfect participle formed?

7. What rule have you for participles?

PARSING EXERCISES.—SECT. XI.

48. Pretending to love us, he has destroyed our characters. Brandishing his sword, he intimidated

the assassins. Attempting to do much, he has done nothing. Having proved his accusation false, I will proceed to show his design. Having left the camp, he penetrated the woods. Having stolen the goods, he was desirous to hide them. Having sought the privilege, he endeavored to improve it. Having promised a reward, I shall bestow it.

49. Seeking to bestow a benefit, I benefited myself. Having pleased his employers, he obtained great applause. Having attended the whole controversy, I can relate every circumstance. Pleasing my parents, I receive their affection. Having obeyed their commands, I gained their esteem. Hearing such threats, I avoided their company. Having obtained such eminence they retired.

Example.—Pretending to love us, he has, &c.

Pretending is the imperfect participle of the verb to *pretend*, and agrees with the pronoun *he*, which is the subject of *has destroyed*, according to the rule, (*Participles, &c.*) The remaining part of the sentence is parsed as before.

LESSON XXIX.

OF THE DEFINITE TENSES.

There is a diversity of opinion respecting this subject. Some grammarians are much in favor of the definite tenses, and some are much opposed to them. If we admit the passive verb, we must also admit these; but there appears good reason, to discard both of them. Those teachers, who do not approve of them, may omit this section.

1. In what tense is, *I am reading*?
2. In what tense is, *he was writing*?
3. In what tense is, *thou hast been teaching*?

4. In what tense is, we *had been walking* ?
5. In what tense is, they *shall be thinking* ?
6. In what tense is, we *will be asking* ?
7. In what tense is, I *will have been riding* ?
8. In what tense is, I *shall have been singing* ?

NOTE.—As the tenses in this form, are used to express particular acts, and to mark the time with precision ; they are called by grammarians *definite tenses*.

9. Why do grammarians call these tenses definite tenses ?

PARSING EXERCISES.—SECT. XII.

50. He had been riding. His brother was thinking. My anger was rising. His noble temper enabled him to be forgiving. Our knowledge should be improving. Things are altering. Your friend has been spending his property. They were building a house. My children are endeavoring to govern their passions. The whole mob has been raising an outcry. A victorious army was crossing the river.

Example.—He had been riding.

He is a personal pronoun of the third person, singular, masculine gender, in the nominative case, and is the subject of *had been riding*. (*When the noun or pronoun, &c.*) *Had been riding* is an intransitive verb, in the indicative mood, pluperfect tense, of the definite form, third person, singular, agreeing with *he* ; (*Verbs must agree, &c.*)

RECAPITULATION.—VERBS.

1. What is a verb ?
2. How many kinds of verbs are there ? Name them.

3. What is a transitive verb?
4. What is an intransitive verb?
5. How are verbs varied?
6. What is mood?
7. How many moods are there? Name them.
8. What does the indicative mood express?
9. What does the imperative mood express?
10. What does the potential mood express?
11. What does the infinitive mood express?

NOTE.—The subjunctive mood is yet to be explained.

12. What other manner of asserting has the verb? Ans. The *participle*.
13. What are participles?
14. What is tense?
15. How many tenses are there in the indicative mood?
16. What does the present tense express?
17. What does the preterit tense express?
18. What does the perfect tense express?
19. What does the pluperfect tense express?
20. What does the first future tense express?
21. What does the second future tense express?
22. How many tenses are there in the imperative mood?
23. How many tenses are there in the potential mood?
24. How many tenses are there in the infinitive mood?
25. How many participles are there?
26. Name them.
27. What does the imperfect participle express?
28. What does the compound perfect participle express?
29. Why are verbs varied for person and number? Ans. That we may distinguish to what nouns they belong.

30. Then how many persons and numbers have verbs?

31. What rule have we for the person and number of verbs?

LESSON XXX.

SOME PRINCIPLES OF CONSTRUCTION NOT EXPLAINED IN THE PRECEDING EXERCISES.

1. OF VERBS WITH TWO NOMINATIVES.

1. If I say, "Charles was called a brave man," whom do I mean by the word *man*?

2. If *Charles* and *man* mean the same person, are they not in the same case?

3. Are they both before the verb? Where then?

4. Is it proper to say, *me was the person*? What is?

5. Then is it proper to say, *the person was me*? What then?

6. In what case is the word *person*?

7. In what case is the word *I*?

RULE. 12.—Intransitive verbs may have the same case after, as before them, when both words refer to the same thing: as, "*It was he*?" "*The person was I.*"

PARSING EXERCISES.—SECT. XIII.

51. My friend, Mr. John Granville, is a worthy man. That person was his brother. I thought it to be him. He was a great man. His esteem is my honor. He was my superior. My son is a romantic person. I understood it to be him. It was his intention to ford the river. Bonaparte was a great General. Alexander was a Grecian.

52. Gen. George Washington was our first pre-

ident ; John Adams was our next president ; Thomas Jefferson was our next ; (that is, next *president* ;) James Madison was our next ; James Monroe was our next ; John Q. Adams was our last ; General Andrew Jackson is our present.

Example.—My friend, Mr. John Granville, is a worthy man.

My and *friend* are parsed as before, being the subject of *is*. *Mr.* is a common noun, of the third person, singular, masculine gender, and in the nominative case, agreeing with *John Granville*. (*Two or more nouns, &c.*) *John Granville*, is a compound proper noun, of the third person, singular, and in the nominative case, agreeing with *friend*. (*Two or more nouns, &c.*) *Is* is an intransitive verb, in the indicative mood, present tense, third person, singular, agreeing with *friend*. (*Verbs must agree, &c.*) *Man* is a common noun, of the third person, singular, and in the nominative case after *is*. (*Passive and intransitive verbs, &c.*)

FALSE GRAMMAR.

It could not be him.

It was me that you saw.

I would have gone if I were him.

I am much mistaken if it was her.

At first they thought I was him.

They thought I was him.

They thought it to be I.

It was him, that spoke to you.

I supposed it to be he.

Was it us that you wished for ?

It was her that wrote it.

I imagined that it was him.

It was not him ; it was her.

Is it me ? No ; it is her.

2. OF PHRASES USED AS SINGLE WORDS.

1. What are generally the subjects of verbs?

NOTE.—Sometimes two or more words, (called a phrase,) convey an idea, that cannot be expressed by a single noun. In such cases they have the same construction, as would be given to a noun, were there one that would convey the same meaning.

2. When two or more words are used to convey an idea that cannot be conveyed by a single word, what are they called?

3. What construction will they take?

RULE 13.—The infinitive mood, or a part of the sentence, constituting a phrase, is sometimes the subject or object of a verb: as, "*To err* is human;" "*That warm climates should accelerate the growth of the human body, and shorten its duration*, is very reasonable to be believed."

Articles, adjectives, and nouns may also be used with such expressions; as, "*To speak the truth* is honorable;" "*The sentence*, God is just;" "*My speaking in that manner* was wrong."

PARSING EXERCISES.—SECT. XIV.

53. *To err* is human. *To lie* is detestable. *To seek revenge* is unkind. He said, I have done the deed. My having neglected my study was wrong. The firm, Powers, Thomas, & Co. is a rich firm. Threatening revenge was a wrong procedure. The Prince of Peace is his title. All will be right, was his motto.

Example.—*To err* is human.

To err is an intransitive verb, in the infinitive mood, and is the subject of *is*. (*The infinitive mood, &c.*) *Is* is an intransitive verb, in the in-

dicative mood, present tense, third person, singular, agreeing with its subject *to err*. (*Verbs must agree, &c.*) *Human* is an adjective, agreeing with *to err*. (*Articles, adjectives, and nouns, &c.*)

3. INFINITIVE MOOD ABSOLUTE.

1. What is the rule for the infinitive mood?

2. Have you any other rule for the infinitive mood? Ans. Yes, the following:

RULE 14.—When the infinitive mood does not depend on the rest of the sentence, it is absolute: as, “*To confess the truth, I was in fault.*”

PARSING EXERCISES.—SECT. XV.

54. *To confess the truth, I was faulty. To proceed, he completed the ceremony. To conclude, be honest and upright. To say the least, they are good boys. To finish my story, they all appeared to enjoy good spirits. To begin my story, I have an aged grandfather. To improve my opportunity, I begin to relate my adventures. To prove such arguments false, I will proceed to show their tendency.*

Example.—*To confess the truth, I was faulty.*

To confess is a transitive verb, in the infinitive mood absolute. (*When the infinitive mood, &c.*)

4. INTRANSITIVE VERBS USED TRANSITIVELY.

1. What rule have you for nouns and pronouns, when objects of verbs?

2. Do *intransitive* verbs govern the objective case? Ans. They do not.

3. Then supposing they have an object after them; how is that object governed? Ans. The verb then becomes a transitive verb.

RULE 15.—Intransitive verbs, when they signify causation, or when they are followed by nouns having similar significations, can be used as transitive verbs; as, "I will *walk* the horse." "I *ran* a race."

Here the verb *walk* signifies causation; that is, I will cause the horse to walk. The verb *ran* is followed by a noun signifying the same thing; that is, *race*.

PARSING EXERCISES.—SECT. XVI.

55. I will walk the horse. My brother's horse ran a race. James walked himself lame. The child cried itself asleep. Paul fought a good fight. Joseph dreamed a dream. Those children have run themselves tired. They are much fatigued; they must sleep themselves quiet. We will walk a long walk to see the country. The little girl sung herself to sleep.

LESSON XXXI.

OF COMPOUND SENTENCES AND CONJUNCTIONS.

1. When I say, "Life is short," do those three words make a sentence?

2. When I say, "Art is long," do those three words make a sentence?

3. When I say, "Life is short and art is long," do not those seven words make a sentence?

4. When there are two or more little sentences put into one large one, what is the large one called;
Ans. A *compound sentence*.

5. What does *compound* mean?

6. What are the little sentences called? Ans. *Simple sentences*.

7. You say those two little sentences are put into one large one; what word connects them together?

8. Of which sort of words is *and*? Ans. *Conjunctions*, or *connectives*.

9. What does *conjunction* mean? Ans. *A joining together*.

NOTE.—Conjunctions are generally old Saxon verbs or nouns, contracted; and have the same significations which those Saxon words had in their primitive state. In the infancy of language, such words were used to connect one part of the sentence with another; and, by frequent use, they became contracted into their present forms. (See Parsing Lesson.)

10. What is a *conjunction*? Ans. *A conjunction is a word, that is chiefly used to connect sentences, so as out of two or more to make but one.*

11. Is the sentence, "You are happy because you are good," simple or compound?

12. Which are the simple sentences?

13. Which word connects them?

14. Of which sort of words, is *because*?

15. Is the sentence, "He is happy though he is poor," simple or compound?

16. Which are the simple sentences?

17. Which word connects them?

18. Then of which sort of words, is *though*?

19. Socrates and Plato were wise; now mention separately who were wise.

20. What word connects them?

21. "Ignorance or negligence has caused this mistake." Now mention separately what has caused this mistake.

22. What word connects them?

23. Then of which sort of words, is *or*?

24. You said that the sentence, "Ignorance has caused this mistake, or negligence has caused this mistake;" was the meaning conveyed by the sentence, "Ignorance or negligence has caused this mistake." What is the difference between the

two sentences? Ans. There is an *omission of words* in the sentence, "Ignorance or negligence has caused this mistake."

25. What is the omission of words called in grammar? Ans. *Ellipsis*.

26. Is it proper to say, *he loves me, and he loves she*?

27. Then is it proper to say *he loves me and she*? What then?

28. In what case are the words *me* and *her*?

29. Is it proper to say *she went and me went*?

30. Then is it proper to say *she and me went*? What then?

31. In what case are the words *she* and *I*?

32. What principle do we derive from this? Ans. When any sentence is elliptical, the words that are used must be the same that they would be if the sentence were fully expressed. Hence, we derive the following:

RULE 16.—When sentences are elliptical, conjunctions generally connect the same cases of nouns and pronouns; and the same moods, tenses, and participles of verbs; as, "He assisted *me* and *her*;" "He *speaks* and *writes* well."

RECAPITULATION.—CONJUNCTIONS.

1. What is a sentence?

2. How many kinds of sentences are there?

Ans. Two.

3. Which are they? Ans. Simple and compound.

4. What is a simple sentence?

5. What is a compound sentence?

6. What do we sometimes use to connect simple sentences? Ans. Conjunctions.

7. What is a conjunction?

8. Give a list of conjunctions. Ans. The following are the principal:

and,	either,	lest,	that,
although,	except,	neither,	than,
as,	for,	nor,	though,
because,	however,	notwithstanding,	unless,
but,	if,	or,	yet.

9. What frequently attends the use of conjunctions? Ans. An ellipsis.

10. What is an ellipsis? Ans. An omission of words.

11. Of what principle must we be careful when sentences are elliptical?

12. What rule arises from this?

NOTE.—Sometimes the use of one conjunction requires the use of another, in order to complete the sense. In such cases, one is said to connect sentences, with the assistance of the other; and both together are called *correspondent conjunctions*.

The correspondent conjunctions are :

<i>though,</i>	<i>yet or nevertheless,</i>
<i>whether,</i>	<i>or,</i>
<i>either,</i>	<i>or,</i>
<i>neither,</i>	<i>nor,</i>
<i>as,</i>	<i>so.</i>

PARSING EXERCISES.—SECT. XVII.

6. He deceived me and¹ you. I saw him and her. John displeased his father and mother. The master teaches me and my sister. We love and respect him. We will go and visit him. I can go and watch him. True virtue is lovely and praiseworthy. My brother reads and writes. These things are pleasant and advantageous.

¹ AND is the imperative *an-ad*, which is from the Saxon verb *anan-od*, signifying *to add the rest*; as, "Two *and* two are four" that is, "Two *add the remaining two* are four."

57. I will assist him, though² I dislike his conduct. He loves me, though I have been wicked. He is determined to do it, though he knows it to be wrong. He continues to do evil, although³ we have admonished him. I love and respect my cousin, although I have seen his defects.

58. I respect him because⁴ I know his worth. Because you have violated my law, I shall punish you. I shall visit him, because he has visited me. As⁵ you have begun to tell the story, you may finish it. As you are determined to proceed, I will make no objections. As the warm weather is approaching, we shall leave town.

59. I dislike him, but⁶ I love his brother. I expected to see him, but I saw his brother. This book is dirty, but it is a good one. My knife is dull, but it will answer your purpose. I like all his sons but⁷ Joseph. I have read all his books but one. He answered every question but the last. They all spoke but my brother. They were all sick but he.

² **THOUGH** is the imperative *theah*, or *thah*, (Saxon;) or *thauh*, (Gothic;) signifying *grant, allow, admit*; as, "Though he slay me, yet will I trust in him;" i. e. "Admit or allow he will slay me, &c."

³ **ALTHOUGH** is *all* and *though* compounded; signifying *allow all, grant all this*.

⁴ **BECAUSE** is the compound of the Saxon *be*, for *by*, and *cause*; as, "I love him *because* he is good;" i. e. "I love him *by the cause* he is good."

⁵ **AS** is sometimes used for *because*; as, "As it is your wish, I will speak to him;" i. e. "*Because* it is your wish, &c."

⁶ **BUT** has two derivations and two distinct significations. In the first sense,

BUT is either the noun *bote*, or the imperative *bot*, from the verb *botan*, to *boot*, or *superadd*; as, "I will go, *but* I will not stay;" i. e. "I will go, *boot*, or *compensation*, I will not stay."

⁷ **BUT** is also from the Saxon *butan*, and signifies, *excepted, left out*; as, "I saw them all, *but* James;" i. e. "I saw them all, *excepted, or left out*, James."

60. Either⁸ you or⁹ I must go. You shall either read or write. Either he is gone or intends to go. Neither¹⁰ he nor¹¹ his son has gone. He could neither eat nor drink. Except¹² you repent, you shall receive punishment; for¹³ the law requires it.

61. I will give the reward, for I promised it. Such remarks are wrong, for they are unjust. The industrious will succeed, for they pursue the right method. I believe their whole story; however¹⁴ I shall espouse his side. For, notwithstanding¹⁵ he has faults, he has good intentions.

62. If¹⁶ you are sincere, I will assist you. If he desires it, I will visit him. He will speak if they request it. If he endeavors to succeed, he will. Take care lest¹⁷ you fall. Unless¹⁸ you are care-

8 EITHER has been described as an adjective. As an adjective it refers to a noun or pronoun. As a conjunction it refers to sentences. (See page 63.)

9 OR is probably a contraction of *other*, and refers to sentences.

10 NEITHER has been already described. (See page 63.)

11 NOR is the compound of *ne* signifying *not*, and *or*.

12 EXCEPT is the imperative of the verb *to except*.

13 FOR is probably from the Gothic noun *farrina*, signifying *cause*; as, "You must be careful, *for* there is danger;" i. e. "You must be careful, *the cause* there is danger."

14 HOWEVER is *how* and *ever* compounded, and is generally an adverb. When a conjunction, it signifies *notwithstanding*.

15 NOTWITHSTANDING is *not* prefixed to the participle *withstanding*, signifying *opposing*.

16 IF, formerly written *gif*, is the imperative *gif* of the verb *gifan*, *to give*; as, "If his feelings are the same as mine, I wonder he can move;" i. e. "Give or allow that fact, I wonder he can move."

17 LEST is the past participle *lesed* of the verb *lesan*, *to dismiss*; as, "We must be careful, *lest* we may be found guilty;" i. e. "That dismissed or omitted, we may be found guilty."

18 UNLESS is the imperative *Onles*, from the verb *onlesan*, *to dismiss*; as, "Unless ye believe, ye shall not understand." i. e. "Dismiss, or take out, ye shall believe, ye shall not understand."

ful you will fall. I shall punish you unless you stop. You would visit me unless you were angry.

63. He promised that¹⁹ he would learn his lesson. I saw that he wished to proceed. Insinuating that I had committed a fault, he has injured my character. Supposing that he had your consent, I gave him the books.

64. The sun is brighter than²⁰ the moon. He is wiser than his teacher. I think that he is more industrious than his brother. Although he is more studious than we, yet²¹ we are more fortunate than he. Although he has promised, yet I distrust him. Although he has wronged me, yet will I assist him.

Example.—He deceived me and you.

He, and *deceived*, are parsed as before. *Me* is a personal pronoun, of the first person, singular, and in the objective case, governed by *deceived*. (*Transitive verbs, &c.*) *And* is a conjunction connecting the sentences, *He deceived me*, and *He deceived you*. *You* is a personal pronoun, of the second person, singular or plural, and in the objective case, governed by *deceived*, and connected to *me* by the conjunction *and*. (*When sentences are elliptical, &c.*)

¹⁹ THAT is the Saxon article or pronoun *that*; and retains the same signification that it does when used as a pronoun; as, "I would wish you to believe, *that* I would not wilfully hurt a fly;" i. e. "I would not wilfully hurt a fly: I wish you to believe *that* [assertion.]" *That*, (in the Anglo-Saxon *thaet*,) is probably the past participle of the verb *thean*, to get, to take, to assume. And it always refers to some thing or things, person or persons, *taken, assumed, or spoken of* before.

²⁰ THAN is probably from the Saxon *thanne*, or Gothic *than*, signifying *then* or *after*; as, "He is wiser *than* you;" i. e. "He is wiser, [and] *then* or *after* you."

²¹ YET is probably from the Saxon verb *getan*, to get, or to obtain; as, "He is rich; *yet* he is unhappy;" i. e. "Got or obtained *that fact*, he is unhappy."

FALSE GRAMMAR.

My brother and him are good grammarians.

You and us enjoy many privileges.

She and him are unhappily connected.

Between him and I there is some disparity of years; but none between him and she.

If he understood the subject, and attends to it industriously, he will meet with success.

He behaved well, and generally appears to good advantage.

You and me will stay at home.

Her and I will visit you next week.

LESSON XXXII.

NOUNS CONNECTED BY THE CONJUNCTION *AND*.

1. When I say, "Socrates and Plato were wise," how many were wise? one or more?

2. Then in what number should the verb be?

RULE 17.—Two or more nouns in the singular, joined by *and*, must have verbs and pronouns in the plural: as, "Socrates *and* Plato *were* wise."

PARSING EXERCISES.—SECT. XVIII.

65. Socrates and Plato were wise. The king and queen have appeared. Their pride and haughtiness have abated. Piety and virtue are graceful and becoming. His father, and mother, and uncle were present. Although we may be young, healthy, and prosperous; yet old age, disease, and poverty may overtake us. Patience and diligence may remove mountains. He and she have recited their lessons. My brother, my father, my mother, and all my friends have consented to visit me.

Example.—Socrates and Plato were wise.

Socrates and *Plato* are parsed as before, each in the nominative case, and *part* of the subject of the verb *were*. *Were* is an intransitive verb, in the indicative mood, preterit tense, third person, plural, agreeing with *Socrates* and *Plato*. (*Two or more nouns, &c.*) *Wise* is an adjective, agreeing with *Socrates* and *Plato*.

FALSE GRAMMAR.

Innocence and happiness dwells together.

Idleness and ignorance is the parent of vice.

Time and tide waits for no man.

Patience and diligence removes mountains.

• Temperance and exercise preserves health.

His father and mother was at home.

His health and his reputation depends upon it.

Beauty and force of expression is in his style.

Industry and frugality leads to wealth.

My flesh and my heart faileth.

There is force and beauty in his style.

Our happiness and prosperity rests upon it.

NOUNS CONNECTED BY THE CONJUNCTION OR.

1. When I say, "Ignorance or negligence has caused this mistake," do I mean one or both?

2. Then in what number should the verb be?

RULE 18.—Two or more nouns in the singular joined by *or* or *nor*, must have verbs and pronouns in the singular; as, "Ignorance or negligence has caused this mistake."

PARSING EXERCISES.—SECT. XIX.

66. Ignorance or negligence has caused the mistake. John or Henry must leave. Neither honor nor fame is sure. Pleasure or pain will suit.

ceed our actions. Neither money nor credit was attainable. Either he or I will be present. Renown or disgrace will be yours. Neither could promises nor warnings prevail. Neither you nor I expect it. Neither prosperity nor adversity should overcome us. Happiness or misery awaits all men. Idleness is baneful; but industry promotes happiness. Seek neither rank nor authority; but be content if thou shalt find a competence. Neither beauty nor wit was his.

Example.—Ignorance or negligence has caused, &c.

Ignorance and *negligence* are parsed as before, and each of them is the subject of the verb *has caused*. *Has caused* is a transitive verb, in the indicative mood, perfect tense, third person, singular, and agrees with *ignorance* and *negligence*, each of them taken separately. (*Two or more nouns, &c.*)

FALSE GRAMMAR.

Either ability or inclination were wanting.

Neither analogy nor pronunciation justify these faults; neither do use nor simplicity:

There are neither honor nor virtue in some.

Idleness or carelessness occasion this.

Courage or contrivance have effected this.

Neither pride nor vanity were imputed to him.

Neither are pride nor avarice laid to his charge.

Care or attention were wanting.

LESSON XXXIII.

OF CONNECTIVE OR RELATIVE PRONOUNS.

1. How many verbs with a subject, has a simple sentence? Ans. *One*.
2. If the sentence has more than one verb with a subject, is it simple or compound?

3. Is the sentence, "That is the man who wrote the letter," simple or compound?

4. How many simple sentences are there in it?

5. What word connects the two simple sentences?

6. What does *who* mean; who wrote the letter?

7. *Man* is a noun; and if *who* stands for *man*, of which sort of words is *who*?

8. You say that *who* connects the two simple sentences; now what kind of a pronoun is *who*?

Ans. A *connective pronoun*.

9. Is the sentence, "This is the house which I built," simple or compound?

10. Which are the simple sentences in it?

11. What are they connected by?

12. What does *which* mean? What did I build?

13. Then if *which* stands for *house*, of which sort of words is *which*?

14. If *which* connects the two simple sentences, what kind of a pronoun is *which*?

15. Is the sentence, "This is the book that I want," simple or compound?

16. Which are the simple sentences in it?

17. What are they connected by?

18. What does the word *that* stand for?

19. Of which sort of words is the word *that*?

20. What kind of a pronoun? Why?

21. Is the sentence, "The man, who is virtuous, will be happy," simple or compound?

22. What is the subject of *will be happy*?

23. Of what verb is *who* the subject?

24. Then which are the simple sentences in this compound sentence?

25. What are they connected by?

26. Of which sort of words is *who*?

27. Is the sentence, "The bird, which sung so sweetly, has flown," simple or compound?

28. What is the subject of the verb *has flown*?
29. What is the subject of the verb *sung*?
30. Then which are the simple sentences in this compound sentence?
31. What are they connected by?
32. Of which sort of words is *which*?
33. Which are the simple sentences in the following sentences, "He who endeavors, will please his employers;" "The bird which sung has flown?" &c. (See next Parsing Lesson. Page 127.)
34. Of which sort of words is *which*?
35. Do the sentences, "This is what I wanted," and "This is the thing which I wanted," mean the same?
36. Are they simple or compound?
37. What is the connecting word in the first?
38. What words, does *what* stand for, when it is a connective pronoun? (See the second sentence in Ques. 35.)
39. Of which sort of words is *what*?
40. Is the sentence, "Whoever says so is a friend," simple or compound?
41. Would not the sentence, "He who says so, is a friend," mean the same?
42. Then what does *whoever* stand for?
43. Of which sort of words is *whoever*?
44. Is the sentence, "Such as are honest, will be respected," simple or compound?
45. Which are the simple sentences in it?
46. What are they connected by?
47. Of which sort of words is *as*?
48. What is *as* the subject of?
49. What are connective pronouns generally called? Ans. *Relative pronouns*.
50. Why are they called relative pronouns? Ans.

Because they relate to some word going before, which they stand for.

NOTE.—As every pronoun relates to some word as its antecedent, all of them may be called *relative* pronouns. The word *connective* appears to distinguish these pronouns better; but either may be used according to the will of the teacher.

51. What is the word which they stand for called, when it goes before the relative or connective pronoun? Ans. *Antecedent*.

52. What does *antecedent* mean? Ans. *Going before*.

53. What is it called when it goes after the pronoun? Ans. *Subsequent*.

54. What does *subsequent* mean? Ans. *Going after*.

55. In the sentence, "This is the person whom I love," which is the connecting word?

56. What does *whom* stand for?

57. Of which sort of words is *whom*?

58. What is said about *whom*?

59. Then is *whom* the subject or object of *love*?

60. Then in what case is *whom*?

61. In the sentence, "He is an author, whose works I admire," which is the connecting word?

62. What does *whose* stand for?

63. Whose works do I admire?

64. Then if they are the author's works, in what case is the pronoun *whose*?

65. Is it proper to say *thou who love it*? What is?

RULE 19.—Pronouns are of the same person and number, as the nouns for which they stand; and their verbs must agree with them accordingly; as, "It is *thou who seest it*."

RECAPITULATION.—PRONOUNS.

1. What are pronouns?

2. How many kinds of pronouns are there?

3. Name them. Ans. *Personal*, and *Connective* or *Relative*.

4. What are personal pronouns?

5. Which are they?

6. What are connective pronouns? Ans. Those that are used not only to supply the place of nouns, but also to connect one member of a sentence to another.

7. Which are the connective or relative pronouns? Ans. *Who*, *whose*, *whom*, *which*, *that*, *what*, and sometimes *whoever*, and *whosoever*.

8. What rule have you for pronouns?

9. In what case is *who*? *Whose*?* *Whom*?

NOTE.—*Who* is generally used for persons, but the other connective pronouns are used for animals and things.

PARSING EXERCISES.—SECT. XX.

NOTE.—When connective pronouns are in the objective case, they must precede those transitive verbs that govern them: as, "He, whom I admire, is worthy."

When *that* and *as* can be changed into *which*, *who*, or *whom*, they are connective or relative pronouns.

67. He, who endeavors, will please his employers. The bird which sung has flown. The man, who is upright, will be happy. The trees, which we planted, are fruitless. The man, that they exiled, had returned. Those, who persist, will obtain their reward. The man, whom we saw, is sick.

68. The army, that attempted to cross the river, has succeeded. He despises those honors, which the vulgar give. I refused those, which were poor. Many people, who seemed to be poor, presented themselves. We all form some principles, which

* *Whose* is used as the possessive of *who* and *which*.

are erroneous. He has lost all the credit, which he had obtained. Did he fulfil that, which he had promised? Did he obtain that, which he sought? Will you forsake the friend, who has protected you? Whose judgment has he followed?

69. Have you seen what, [i. e. the thing which,] you desired to see? Has he done what he intended to do? Were his remarks what you expected? He has done what I requested him to do. He seems to do what is wrong. What you have said is a perfect riddle. What I have seen I will declare. What distresses me, is my great guilt. What he thinks, is nothing; but what he does, deserves censure. That is what I wanted. Whose book had you?

70. Such as are wise will profit. The performances were such as would please any one. Whoever seeks perfection will find disappointment. Whoever attends will improve. Whosoever* will, let him come. Whatever* is, is right. I wish you to remember whatsoever is said. Whatever you desire I will perform. These are such quills as I desired. I dislike such as you use.

71. Whose deeds are these? whose great mind planned them? whose mighty power executed them? whose boundless wisdom supports them? whose will controls them? whose authority can check them? and whose sovereign pleasure will dissolve them? That great being's, who sustains all things, whose attributes are infinite, whose power is unbounded, and whose duration is everlasting.

Example.—He, who endeavors, will please, &c.

He is a personal pronoun, of the third person, singular, masculine gender, in the nominative case,

* *Whoever*, *whatever*, and *whatsoever* are sometimes connective pronouns.

and is the subject of the verb *will please*. (*When a noun or pronoun, &c.*) *Who* is a connective or relative* pronoun, used instead of the word *he*, and therefore, of the third person, singular, masculine gender. (*Pronouns are of the same person, &c.*) It is in the nominative case, and is the subject of the verb *endeavors*. (*When a noun or pronoun, &c.*) *Endeavors* is an intransitive verb, &c. and agrees with its subject *who*. (*Verbs must agree, &c.*) *Will please* is a transitive verb, &c. agreeing with its subject *he*. (*Verbs must agree, &c.*)

FALSE GRAMMAR.

He, that trust in the Lord, has a sure friend.
 Errors that originates in ignorance are excusable.
 He sought those stations, which was high.
 Who did they send on this business?
 That is the man, who he injured.
 Thou, who sent the challenge, art to blame.
 You have all the books that was mine.
 He is among those people, who loves his friends.
 Thou art the only person who has advised me.
 I saw every person who were said to be there.
 Let each of us bear our part in this affair.
 Each of them gave their assent to my proposal.
 Every one who were there took my part.
 Neither of our friends have given their assent.
 It is not the uttering or the hearing of certain words, that constitute the worship of the Almighty.
Example.—He that trust in the Lord has a sure friend.

There is a violation of grammar in the word *trust*; for as the pronoun *that* refers to the word *he*, it is of the third person singular; and the verb must agree with it accordingly, according to the

* At the option of the teacher.

rule which says, *Pronouns are of the same person, &c.* It should be "He that *trusts* in the Lord, &c."

LESSON XXXIV.

OF PREPOSITIONS.

1. Is it proper to say, "George lives the house?" What then?

2. What word connects *house* to *live*?

3. Of which sort of words is *in*? Ans. *Prepositions*.

4. What does *preposition* mean? Ans. *Placed before*.

5. What are prepositions? Ans. They are *connectives*.

6. What is the use of prepositions? Ans. *Prepositions connect words, by showing the relations, which one thing has with another*.

7. What does *relation* mean? Ans. *Connection between one thing and another*.

Thus, we say, that one person is a relation of another; that is, there is a connection between them.

8. What does George live in?

9. What is done in the house?

10. Then what words, does the preposition *in* show the relation between?

11. In the sentence, *he spoke about me*, which word connects *me* with *spoke*?

12. Then of which sort of words is *about*?

13. About what?

14. What about me?

15. Then what words, does *about* show the relation between?

16. In the sentence, *he was among the Jews*, which word connects *Jews* with *was*?

17. Then of which sort of words is *among*?

18. Among what?
19. What among Jews?
20. Then what words, does *among* show the relation between?
21. In the sentence, *that was the intention of him*, of what sort of words is *of*?
22. Of what?
23. What of him?
24. Then what words, does *of* show the relation between?

NOTE.—Prepositions and conjunctions are the same class of words, with a very slight difference of use. That is, *conjunctions* connect sentences, and *prepositions* connect words. On this account, we sometimes see the same word used, at one time, for a conjunction, and at another time for a preposition. See Parsing Lessons.

25. Is it proper to say *it is the intention of I*? What is?
26. In what case is *me*?
27. Is it proper to say *he came to we*? What is?
28. In what case is *us*?
29. Is it proper to say *we sent to he*? What is?
30. In what case is *him*?
31. What do we say of a noun or pronoun, when it must be in a particular case?

RULE 20.—Prepositions govern their objects in the objective case: as, “He was *before* me;” “I was visited *by* him.” That is, their objects must be in the objective case.

RECAPITULATION.—PREPOSITIONS.

1. What are *Prepositions*? Ans. Prepositions are words placed before nouns and pronouns, to connect them with other words, and show some relation between them.
2. Give a list of the prepositions.

The following are the principal Prepositions :

Of	without	over	near
to	about	on	around
for	beside, <i>or</i>	upon	against
by	besides	under	since
with	among	through	nigh
in	between	before	during
at	betwixt	behind	except
into	above	after	underneath
within	below	beyond	until
amidst	beneath	towards	unto
across	athwart	from	throughout

3. What rule have you for prepositions?

PARSING EXERCISES.—SECT. XXI.

72. A day consists of¹ twenty-four hours. Alexander the Great, was a king of the Macedonians. He overran the greatest part of the world. Columbus was the discoverer of America. We are all hastening to² our graves. We should give honor to whom honor is due. We should prefer virtue to riches. We are indebted to Cadmus for³ the invention of letters.

73. We were anxious for your welfare. I loved

¹ *Of*, (in the Gothic and Anglo-Saxon, *af*,) is a fragment of the noun *afara*, which means *consequence, successor, or offspring*. Hence, *of* signifies *proceeding or issuing from*; as, "It is the work of my brother;" that is, "It is the work *proceeding from* my brother."

It also sometimes expresses possession, because the thing possessed is frequently produced by the possessor.

² *To*, is probably, the remains of a Gothic noun signifying *act, effect, or end*; and is derived from the verb *tauyan, to do*; (for what is *done*, is *effected or ended*.) *To* generally signifies the *coming end*; as, "He reads from morn to night;" that is, "He reads from morn, *the coming end* night."

³ *For*, has been described as a conjunction. It has the same meaning, when it is used as a preposition.

him for his virtue. We are to succeed by⁴ industry and application. By means of a virtuous life, we have a quiet conscience. He went with⁵ me to the church. I read that book with great pleasure. In⁶ the United States is a great diversity of climate. In what part of Pennsylvania is Philadelphia? In the eastern part.

74. He is living at⁷ the extremity of the road. He has been at much trouble for us. Alexander was at war with the Persians. He has gone into⁸ the house. We should examine into the reason of every grammatical rule. We must keep within⁹ the bounds of good sense. I shall see you within twenty days.

⁴ *By*, is the Saxon *big* or *be*, and the Gothic *b*, *bi*, or *by*; derived probably from a verb signifying *to near*; as, "He stood *by* the river;" that is, "He stood *near* the river."

As when any action is performed, we generally suppose that the agent who performs the action is near; the word *by* is used to denote that connection, and hence has acquired the secondary meaning of *instrumentality*; as, "The work was performed *by* David;" that is, "David *being*, either personally or representatively, *near*."

⁵ *With*, is from the Saxon *withan*, *to join*; as, "He built a house *with* a roof;" that is, "He built a house, *joined* a roof."

As any thing that is joined is near, *with* frequently signifies *near*; as, "I am *with* my father;" that is, "*near* my father." In this sense, it is used to denote *instrumentality*, in the same manner, as was described when treating of *by*; as, "He was killed *with* a sword."

⁶ *In*, signifies *inclosure*; as, "He lives *in* the house," that is, "He lives, *the inclosure*, the house." It is probably derived from *inna*, *the interior part of the body*, or a *cave* or *cavern*.

⁷ *At*, signifies primarily *towards*, and from that, *near*; as, "He shoots *at* a mark;" that is, "*towards* the mark."

⁸ *Into*, is the compound of *in* and *to*; and denotes motion *towards*, in connection with *in*; as, "Come *into* the house;" that is, "Come *towards the inclosure* the house."

⁹ *Within*, is the compound of *with* and *in*; and denotes a nearness to the sense expressed by *in*; as, "It is *within* my sight;" that is, "*joined to the space enclosed by* my sight."

75. He was my friend amidst¹⁰ all my misfortunes. Columbus was the first who sailed across¹¹ the Atlantic. We all went across the river to see the army. He succeeded without¹² much difficulty. He intends to reside without the city. He has come with his attendants about¹³ him.

76. She keeps her children beside¹⁴ her. He has lived among¹⁵ the French. He was between¹⁶ two armies. He is betwixt¹⁷ two opinions. The king sits upon¹⁸ the throne. He has risen above¹⁹ his parentage; but his brother has fallen below²⁰ it.

10 AMIDST, is the compound of *a* and *midst*. *A* is supposed to be the remnant of the Saxon *ge*, which signified *with*. *Midst* is the superlative of *mid*, which signifies an inclosed place. Hence, *midst* signifies *the inmost place*; and *amidst*, *with the inmost place*; as, "I saw him amidst the waves;" that is, *with the inmost place of the waves*."

11 ACROSS, is the compound of *a* and *cross*, which signifies *passing from one side to the other*.

12 WITHOUT, is the compound of *with* and *out*. *Out* is probably derived from a verb signifying *to expel*, or *to exclude*; as, "He is without the house;" that is, *with that part excluded by the house*."

13 ABOUT, is derived from the Saxon *onbota*, *onbuta*, or *onbutan*; and signifies *on the circle or outside*.

14 BESIDE, or BESIDES is the compound of *be*, (*by*), and *side*; as, "I was beside him;" that is, "I was *by the side of him*."

15 AMONG, is the past participle *gemang* or *onmang*, from the Saxon *gemangan*, to mingle. As *ge* signifies *with*, *among* must mean *mingled with*; as, "He was among robbers;" that is, *mingled with robbers*."

16 BETWEEN, is the compound of *be*, (*by*), and *twegen* or *tweg*, signifying *twain*, *two parts* or *parcels*.

17 BETWIXT, is the compound of *be*, (*by*), and *twux*, *twyx*, or *twyxt*, which means *two*.

18 UPON, is from the Saxon *ufan*, or *ufon*, signifying *the top*. It has the same meaning, that is expressed by *on*.

19 ABOVE, is the compound of *ab* or *af*, and *ufan* or *ufon*, written in Saxon *abufan*. As *af* signifies *from*, (see No. 1,) and *ufan* signifies *top*; *abufan* must mean *from the top*. *Above* therefore signifies *higher*, and, figuratively, *superior*.

20 BELOW, is the compound of *be*, (*by*), and *low*, and signifies *under*; and, figuratively, *inferior*.

He believes that his opponent is beneath²¹ his notice: but he will find him among his strongest adversaries. The Mediterranean is between Europe and Africa.

77. The carpenters laid the planks athwart²² the beams. Over²³ these planks, they nailed fine smooth boards, which formed an excellent floor. People have seen black spots on²⁴ the sun. Canada is under²⁵ the government of Great Britain. The Erie canal passes through²⁶ Utica. We were subject to Great Britain before²⁷ the declaration of independence.

78. The Indian had secreted himself behind²⁸ a tree. After²⁹ death, comes the judgment. We should look beyond³⁰ the present time. We ought

21 BENEATH, is the compound of *be* and *neothan*, *low*.

22 ATHWART, is probably compounded from *ath* or *oth*, (*to*), and the verb *weortian*, *to turn*. It signifies *across*, *from side to side*.

23 OVER, is from *ober* or *ofer*, *beyond*. It is applied either to the *side*, or *top*, and, figuratively, to *excess*.

24 ON, has, for its primitive signification, *towards* or *meeting*. Its derivative signification is, *near the surface*; as, "The knife is *on* the table;" that is, "*near the surface of the table*."

25 UNDER, is probably the compound of *on* and *neder*, *nether*; and signifies *on the lower side*.

26 THROUGH, is from *thuruh*, a *door*, *gate*, or *passage*; as, "The arrow flew *through* the air;" that is, "The arrow flew *the passage*, the air."

27 BEFORE, is the compound of *be*, (*by*), and *fore*; and signifies *near the fore part*; as, "Trees are *before* the house;" that is, "Trees are *near the fore part of the house*."

28 BEHIND, is the compound of *be*, (*by*), and *hind*; and signifies *near that which follows*.

29 AFTER, is the comparative of the noun *aft*, which means *behind*.

30 BEYOND, is the compound of *be* and *geond*, the past participle of *gan*, *to go* or *to pass*. So that *beyond* means *by the past*; as, "He lives *beyond* the bridge;" that is, "He lives *by the place that is past the bridge*."

to aspire towards³¹ perfection. From³² actual experiment, we have established this fact. He lives near³³ the church. Let us walk around³⁴ the field. Against³⁵ wicked practices we contend.

79. Many remarkable circumstances have happened since³⁶ that time. He lives nigh³⁷ the river. We sleep during³⁸ the night. All except³⁹ myself, were in favor of the motion. He signed his name underneath⁴⁰ the writing. He remained until⁴¹ night. He will persevere unto⁴² death. We find the same spirit throughout⁴³ all his actions.

31 TOWARDS, is the compound of *to* and *ward* or *weard*, from the verb *wardian* or *weardian*, *to regard*. Hence, *to-ward* signifies *the end regarded*; as, "Come towards me;" that is, "Come the end regarded me."

In all adverbs of this termination, *ward* retains the same signification.

32 FROM, is probably the Anglo-Saxon and Gothic noun *from*, which means, *beginning, origin, source, fountain, author*; as, "Light proceedeth from the sun;" that is, "Light proceedeth, the beginning or source, the sun."

33 NEAR, is probably the comparative of *nigh*, which see.

34 ROUND and its compound *around* is probably from the French *rond*, or the Danish *rund*, *a circle*.

35 AGAINST, is from the Saxon *ongean* or *agean*, and sometimes *togeanes*. *Gean* signifies *front*; and *on* or *to* signifies *towards*. Hence, *against* signifies, primarily, *towards the front*, and, secondarily, *opposing*.

36 SINCE, is probably from *sithan*, a participle of the verb *silhian*, *to pass*; and denotes *after*.

37 NIGH, is from the Saxon *neh*, *nih*, *neah*, or *neahg*; and signifies *approaching*. *Near* is its comparative, and *next* is its superlative.

38 DURING, is the present participle of *dure*, *to continue*.

39 EXCEPT, is the imperative of the verb *to except*.

40 UNDERNEATH, is the compound of *under* and *neath*. (See No. 21.)

41 UNTIL, or TILL, is the Saxon *til* or *tille*, from the verb *atillan*, *to come to*. It signifies *to*, and is applied to time.

42 UNTO, is the compound of *un* and *to*. It was formerly used with the same signification as *to*; but is now obsolete.

43 THROUGHOUT, is the compound of *through* and *out*; and signifies *quite through*.

NOTE 1.—Prepositions sometimes govern phrases or members of sentences ; as,

80. Since writing the above, I have seen your brother. In expressing my approbation of such sentiments, I gratify myself. By being honest and upright, we secure the esteem of our fellow beings. After he had spoken, the audience seemed ready to disperse.

NOTE 2.—The preposition *to* is frequently omitted before a personal pronoun ; as,

81. They gave him many thanks. I will allow you a week for repentance. Let us give him a proof of our friendship. He taught me grammar. They have written me a long letter. We will send you an account of our voyage.

Example.—A day consists of twenty four hours.

A day consists is parsed as before. *Of* is a preposition, signifying *proceeding from*, and shows the relation between *consists* and *twenty-four hours*. *Twenty-four* is a numeral adjective, agreeing with *hours*. (*Adjectives must agree, &c.*) *Hours* is a common noun, &c. in the objective case and governed by the preposition *of*. (*Prepositions govern, &c.*)

Questions.—From what is — derived ? What does — signify ? What relation does — show ?

FALSE GRAMMAR.

From he that is needy turn not away.
 We are each to work for our own victual's.
 To poor we, there is not much hope remaining.
 This task belongs to thou and me.
 He will spend his time with you and I.
 I will no longer stay among ye.
 The book was lent to one of my brother's.

To ye I cry, O hypocrites! even to all ye, who have gone astray.

I hope it is not I who he is angry with.

Do you know, Sir, who you are speaking to.

Example.—From he that is needy, &c.

There is a violation of grammar in the word *he*. For, as it is the object of the preposition *from*, it should be in the objective case, according to the rule, which says, *Prepositions govern, &c.* Therefore it should be, "From *him* that is needy," &c.

LESSON XXXV.

OF THE SUBJUNCTIVE OR CONDITIONAL MOOD.

1. When you mention that any thing will be done, under a condition that something else shall be done, in what mood is the conditional verb?
Ans. *Subjunctive mood.*

2. What does *subjunctive* mean? Ans. *Added on.* Thus, if I say *I will go if he desires it*, the conditional mood, *if he desires it*, is added to the indicative mood *I will go*; so that which is added on, is called the *subjunctive*.

3. In what tense is, *if he walks*; *if we ran*; though *they have written*; unless *you had thought*; *if he will go*; *if they will have stopped*?

4. In the sentence, "*I will go if he desire it*," in what tense is the clause, "*if he desire it*?"
Ans. *Future.*

NOTE.—The meaning of this sentence is, "*I will go, if he shall desire it.*" But we use a contracted form of expression, and say, "*if he desire it*;" which, by its differing from the present tense, *if he desires it*, shows very plainly that we intend to denote future time.

5. You say that *he desire it* is added to *I will go*. What word connects them together?

6. Of which sort of words is *if*?
7. What does *conjunction* mean?
8. When I say *she will remain unless she repent*, which word joins the two verbs together?
9. What is *unless* then?
10. When I say *though I run, I cannot succeed*, which word joins the two verbs together?
11. Then what is *though*?
12. When I say *beware lest thou fall*, which is the conjunction?
13. In the sentence, *be careful that ye study*, which is the conjunction?

RULE 21.—The conjunctions, *if*, *though*, *except*, *unless*, and *lest*, may be followed by a future tense, without the auxiliaries *shall*, *will*, &c.; as, “I will go, *if* he *desire* it;” that is, “if he shall desire it.”

NOTE.—*That* after a command, *whether*, and some other words, may be followed by a similar construction.

RULE 22.—When we wish to assert a condition in such a manner as to imply that that condition does *not* exist; we vary the application of the tenses in the following manner:

1st. To express present time, we use the preterit tense; as, “If you *loved* me, you would treat me with more affection than you do.” This may be called, the *hypothetical present*.

NOTE.—When we employ the verb *to be*, in this form of expression, we use the old Saxon preterit, which is now obsolete in other cases; as,

Singular.

If I were,
If thou wert, *or*
If you were,
If he were.

Plural.

If we were,
If ye or you were,
If they were.

2d. To express past time, we use the pluperfect tense; as, “If he *had come* yesterday, I should

have seen him." This may be called the *hypothetical preterit*.

NOTE.—In the use of these subjunctive forms of expression, the conjunction *if* is frequently omitted, and *were*, *had*, &c. placed first; as, "*Were* I a king;" "*Had* I a horse, I would overtake him;" "*Had* he come yesterday, I would pardon him."

PARSING EXERCISES.—SECT. XXII.

☞ The conditional sentence is frequently placed first, as, "If thou be virtuous, thou wilt be happy;" that is, "Thou wilt be happy if thou be virtuous."

82. If thou be virtuous, thou wilt be happy. He may recite, if he come. Though he be rich, he will labor. Thou wouldst appear, if thou wert innocent. She will remain, unless she repent. Though I run, I shall be late. He will stay, unless I go. Except ye repent, ye shall all perish. Whether he go or remain, I shall stay. Beware lest thou fall. Be careful that ye study. Unless it rain this afternoon, I shall walk in the fields. If he acquire riches and make a bad use of them, they will corrupt his mind.

83. If I study with great diligence, I shall acquire my lesson; but, if I neglect to study, I must be sure that I shall be deficient. But unless I improve in learning, I shall be unworthy of my privileges. It is my duty to be diligent in study. My friend will prove himself innocent, although he may be accused. If he were unable to do this, he would have left the place. If I were sure of his blame, I would also oppose him, though he were my best friend. But, as I know the circumstances, I shall think him unblamable though the whole world may be of the contrary opinion.

84. Were he a good man, we would attend to his

reasoning. Had I the wealth of the Indies, it should be yours. Had you applied to me, you might have obtained assistance. Were I able to confute his arguments, his belief would remain the same. Had you expected this event, you might have prepared for it. Could you thwart his designs, it would be of no use to you.

Example.—If thou be virtuous, thou wilt be happy.

If is a conjunction. *Thou* is a personal pronoun, of the second person, singular, in the nominative case, and is the subject of the verb *be*. (*When a noun or pronoun, &c.*) *Be* is an intransitive verb, in the subjunctive mood, future tense with the omission of the auxiliary, second person, singular, agreeing with *thou*. (*Verbs must agree, &c.*) *Virtuous* is an adjective agreeing with *thou*. (*Adjectives must agree, &c.*) *Thou* is a personal pronoun, &c. *Wilt be* is an intransitive verb, in the indicative mood, first future tense, second person, singular, agreeing with *thou*. (*Verbs must agree, &c.*) *Happy* is an adjective, agreeing with *thou*. (*Adjectives must agree, &c.*)

FALSE GRAMMAR.

I shall go to-morrow unless it rains.

On condition that he comes, I will stay.

Unless he learns faster, he will be no scholar.

If he acquires riches, they will corrupt his mind.

Till repentance composes his mind, he will be a stranger to peace.

Example.—I shall go to-morrow unless it rains.

This sentence is faulty; for when we speak of an event which is yet to come; *shall*, *will*, or some other auxiliary must be expressed or understood. It would be improper to say, “I shall go to-mor-

row unless it shall rains;” therefore, if we leave out the auxiliary in the last clause, it should be, *unless it rain*.

NOTE.—This future form of the subjunctive must not be used, if the action or event spoken of, is present. The following sentences, therefore, are faulty.

If he be an honest man, I am glad of it.

If the thing be done, there is no remedy.

If his actions be noble, I know not the definition of noble.

LESSON XXXVI.

OF THE PERFECT PARTICIPLE AND REGULAR VERBS.

1. In the sentence, “John learns this book;” of which sort of words is *learns*? What kind?

2. Would not the sentence, “This book is *learned* by John,” give the same meaning, as, “John *learns* this book?”

3. What part of the verb is the word *learned*?
Ans. A *perfect participle*.

4. What does *participle* mean?

5. What use has *learned* besides that of a verb?

6. In what manner does it perform the office of an adjective?

7. Why do you call *learned* a perfect participle?

8. What does *learned* end with? Ans. *ed*.

9. What is the perfect participle of *to love*, *to walk*, *to suppose*, *to open*, *to hammer*, *to roll*, &c.?

10. What do you add to the verb *to love* to form the perfect participle?

11. What is the perfect participle of *to follow*?

12. What do you add to the verb *to follow* to form the perfect participle?

13. What is the regular addition to the verb, to form the perfect participle? Ans. *d* or *ed*.

14. Would you say, “The eclipse *was seed*?”

15. What then ?

16. Does *seen* end with *ed* ?

17. Then does the perfect participle always end with *ed* ?

18. Then what are those verbs called, which form the perfect participle by the addition of *d* or *ed* ? Ans. *Regular verbs*.

19. What are those called, which do not form their perfect participle by the addition of *d* or *ed* ? Ans. *Irregular verbs*.

20. What is the preterit tense of the verb *to love* ?

21. What do you add to the verb *to love* to make the preterit ?

22. What is the preterit of the verb *to follow* ?

23. What do you add to the verb *to follow* to make the preterit ?

24. Are the preterit and perfect participle the same in regular verbs ?

OF THE VOICES.

1. You say that the two sentences, "John learns this book," and, "This book is learned by John," have the same meaning. Is the manner of expression the same in both sentences ?

2. How is the manner of expression altered ? Ans. It is altered by changing the verb, from *learns* to *is learned*.

3. What do we call the manner of expression, as it regards the form of the verb ? Ans. *Voice*.

4. In the sentence, "John learns this book ;" does *John* act, or is he acted upon ?

5. Then in what voice is *learns* ? Ans. *Active voice*.

6. In the sentence, "This book is learned by John," which word is the subject ?

7. What is it the subject of ?

8. In the sentence, "This book is learned by John," does the book act, or is it acted upon?

9. Then in what voice is the verb *is learned*?
Ans. *Passive voice*.

10. What does *passive* mean? Ans. Passive means *suffering*. Thus, the book does not act, but receives the act, or suffers John to act upon it.

11. Let us find out what the passive voice is composed of. What is the root of a verb?

12. Then what is the root of the verb *is*?

13. What is the root of the verb *learned*?

14. What part of the verb is the word *learned*?

15. Now can you tell, how the passive voice is formed? Ans. The passive voice is formed, by adding the perfect participle of a transitive verb, to the verb *to be* in all its moods and tenses; and employing the object as the subject.

16. What are the passive expressions of *I love John*; *you visited my father*; *the Lord created the earth*; *man loves the road to sin*; *John followed my brother*; *the man left the horse*; *Joseph loves his brothers*? &c. (See Parsing Exercises, Section X, page 101.)

17. Change the following passive expressions into the active voice. *She is admired by him*; *they are censured by the people*, &c. (See next Parsing Exercise.)

18. Is the perfect participle active or passive?

19. What is the imperfect participle of *to love*?

20. Is *loving* active or passive?

21. What is the passive voice of *to love*?

22. What is the imperfect participle of *to be*?

23. What is the imperfect participle of *to be loved*?

24. Is *being loved* active or passive?

25. Now what is the imperfect participle of *to love* in the active voice?

26. What is the imperfect participle of *to love* in the passive voice?

27. What is the compound perfect participle of *to love*?

28. Is *having loved* active or passive?

29. What is the passive voice of *to love*?

30. What is the compound perfect participle of *to be*?

31. What is the compound perfect participle of *to be loved*?

32. Is *having been loved* active or passive?

33. Now what is the compound perfect participle of *to love*, in the active voice?

34. What is the compound perfect participle of *to love*, in the passive voice?

35. What are verbs in the passive voice generally called? Ans. *Passive verbs*.

NOTE.—Many grammarians are opposed to the term *passive verb*. They suppose, that the English language has no passive verb, and that the participle should be parsed separately, as agreeing with the noun, like any adjective. The philosophy of our language appears to favor this opinion; and there does not seem to be any better reason for admitting the passive voice than there is for admitting the middle voice, or reflective verbs.

36. What is a passive verb? Ans. *A passive verb expresses the receiving of an action from some agent, by the object.*

RECAPITULATION.—VERBS,

REGULAR, IRREGULAR, ACTIVE, AND PASSIVE.

1. What are regular verbs?

2. What are irregular verbs?

Verbs may be divided, as it respects their form, into three classes, viz. 1st. Those which are always regular.

NOTE.—This class includes the greatest number of verbs.

2d. Those, which are more strictly regular, but may be used with irregular forms. They are the following.

<i>Present Inf.</i>	<i>Preterit Ind.</i>	<i>Perf. Part.</i>
Awake,	awaked, <i>awoke</i> ,	awaked.
Bend,	bended, <i>bent</i> ,	bended, <i>bent</i> .
Bereave,	bereaved, <i>bereft</i> ,	bereaved, <i>bereft</i> .
Blow,	blowed, <i>blew</i> ,	blowed, <i>blown</i> .
Build,	buildied, <i>built</i> ,	buildied, <i>built</i> .
Catch,	catchied, <i>caught</i> ,	catchied, <i>caught</i> .
Chide,	chided, <i>chid</i> ,	} chided, <i>chid</i> , or } <i>chidden</i> .
Cleave, (<i>to stick</i>),	cleaved, <i>clave</i> ,	
Clothe,	clothed, <i>clad</i> ,	cleaved.
Crow,	crowed, <i>crew</i> ,	clothed, <i>clad</i> .
Creep,	creepied, <i>crept</i> ,	crowed.
Dare, (<i>to venture</i>),	dared, <i>durst</i> ,	creepied, <i>crept</i> .
Deal,	dealed, <i>dealt</i> ,	dared.
Dig,	digged, <i>dug</i> ,	dealed, <i>dealt</i> .
Dream,	dreamed, <i>dreamt</i> ,	digged, <i>dug</i> .
Dwell,	dwelled, <i>dwelt</i> ,	dreamed, <i>dreamt</i> .
Gild,	gilded, <i>gilt</i> ,	dwelled, <i>dwelt</i> .
Gird,	girded, <i>girt</i> ,	gilded, <i>gilt</i> .
Grave,	graved, <i>graven</i> ,	girded, <i>girt</i> .
Hang,	hanged, <i>hung</i> ,	graved, <i>graven</i> .
Heave,	heaved, <i>hove</i> ,	hanged, <i>hung</i> .
Hew,	hewed, <i>hewn</i> ,	heaved, <i>hoven</i> .
Kneel,	kneeled, <i>knelt</i> ,	hewed, <i>hewn</i> .
Knit,	knitted, <i>knit</i> ,	kneeled, <i>knelt</i> .
Light,	lighted, <i>lit</i> ,	knitted, <i>knit</i> .
Load,	loaded,	lighted, <i>lit</i> .
Mean,	meaned, <i>meant</i> ,	loaded, <i>laden</i> .
Mow,	mowed,	meaned, <i>meant</i> .
Quit,	quitted, <i>quit</i> ,	mowed, <i>mown</i> .
Reave,	reaved, <i>reft</i> ,	quitted, <i>quit</i> .
Rive,	rived,	reaved, <i>reft</i> .
Saw,	sawed,	rived, <i>riven</i> .
Seethe,	seethed, <i>sod</i> ,	sawed, <i>sawn</i> .
Shape,	shaped,	seethed, <i>sodden</i> .
Shave,	shaved,	shaped, <i>shapen</i> .
Shear,	sheared,	shaved, <i>shaven</i> .
Shine,	shined, <i>shone</i> ,	sheared, <i>shorn</i> .
Show, or {	showed, or {	shined, <i>shone</i> .
Shew, }	shewed, }	showed, <i>shown</i> , or {
		shewed, <i>shewn</i> . }

<i>Present Inf.</i>	<i>Preterit Ind.</i>	<i>Perf. Part.</i>
Slit,	slitted, <i>slit</i> ,	slitted, <i>slit</i> .
Sow,	sowed,	sowed, <i>sown</i> .
Spill,	spilled, <i>spilt</i> ,	spilled, <i>spilt</i> .
String,	stringed, <i>strung</i> ,	stringed, <i>strung</i> .
Strive,	strived, <i>strove</i> ,	strived, <i>striven</i> .
Strew, or {	strewed, or {	strewed, <i>strewn</i> , or {
Strow, }	strowed, }	strowed, <i>strown</i> . }
Swell,	swelled,	swelled, <i>swollen</i> .
Thrive,	thrived, <i>throve</i> ,	thrived, <i>thriven</i> .
Wake,	waked, <i>woke</i> ,	waked.
Wax,	waxed,	waxed, <i>waxen</i> .
Work,	worked, <i>wrought</i> ,	worked, <i>wrought</i> .
Wring,	wringed, <i>wrung</i> ,	wringed, <i>wrung</i> .

NOTE.—Those words in *italics* are generally to be avoided.

3d. Verbs, which are entirely irregular. They are the following.

In this table those words that are in *italic* are *obsolete*; that is, *out of use*: they should therefore be particularly avoided.

<i>Present Inf.</i>	<i>Preterit Ind.</i>	<i>Perf. Part.</i>
Abide,	abode,	abode.
Arise,	arose,	arisen.
Be, [IND. am.]	was,	been.
Bear, (<i>to bring forth</i>),	bore, <i>bare</i> ,	born.
Bear, (<i>to carry</i>),	bore, <i>bare</i> ,	borne.
Beat,	beat,	beat, <i>beaten</i> .
Begin,	began,	begun.
Behold,	beheld,	beheld.
Beseech,	besought,	besought.
Bid,	bid, <i>bade</i> ,	bid, <i>bidden</i> .
Bind,	bound,	bound.
Bite,	bit,	bit, <i>bitten</i> .
Bleed,	bled,	bled.
Break,	broke, <i>brake</i> ,	broken, <i>broke</i> .
Breed,	bred,	bred.
Bring,	brought,	brought.
Burst,	burst,	burst.
Buy,	bought,	bought.
Cast,	cast, <i>casted</i> ,	cast.
Choose,	chose,	chosen.
Cleave, (<i>to split</i>),	cleft, <i>clove</i> ,	cleft, <i>cloven</i> .
Cling,	clung,	clung.
Come,	came,	come.

<i>Present Inf.</i>	<i>Preterit Ind.</i>	<i>Perf. Part.</i>
Cost,	cost,	cost.
Cut,	cut,	cut.
Do,	did,	done.
Draw,	drew,	drawn.
Drive,	drove, <i>drave</i> ,	driven, <i>drove</i> .
Drink,	drank,	{ drank, <i>drunk</i> <i>drunken</i> .
Eat,	eat, ate,	eat, eaten.
Fall,	fell,	fallen.
Feed,	fed,	fed.
Feel,	felt,	felt.
Fight,	fought,	fought.
Find,	found,	found.
Flee,	fled,	fled.
Fling,	flung,	flung.
Fly,	flew,	flown.
Forbear,	forbore,	forborne.
Forbid,	forbid, <i>forbade</i> ,	forbid, forbidden.
Forget,	forgot,	forgot, <i>forgotten</i> .
Forgive,	forgave,	forgiven.
Forsake,	forsook,	forsaken.
Freeze,	froze,	froze, frozen.
Get,	got, <i>gat</i> ,	got, <i>gotten</i> .
Give,	gave,	given.
Go,	went,	gone.
Grind,	ground,	ground.
Grow,	grew, grewed,	grown.
Have,	had,	had.
Hear,	heard, heared,	heard.
Hide,	hid,	hid, <i>hidden</i> .
Hit,	hit,	hit.
Hold,	held,	held, <i>holden</i> .
Hurt,	hurt,	hurt.
Keep,	kept,	kept.
Know,	knew,	known.
Lade,	laded,	laden, laded.
Lay, (<i>to place</i>),	laid,	laid.
Lead,	led,	led.
Leave,	left,	left.
Lend,	lent,	lent.
Let,	let,	let.
Lie, (<i>to rest</i>),	lay,	lain.
Lose,	lost,	lost.
Make,	made,	made.

<i>Present Inf.</i>	<i>Preterit Ind.</i>	<i>Perf. Part.</i>
Meet,	met,	met.
Pay,	paid,	paid.
Put,	put,	put.
Read,	read,	read.
Rend,	rent,	rent.
Rid,	rid,	rid.
Ride,	rode,	rode.
Ring,	rung, <i>rang</i> ,	rung.
Rise,	rose,	risen.
Run,	ran, <i>run</i> ,	run.
Say,	said,	said.
See,	saw,	seen.
Seek,	sought,	sought.
Sell,	sold,	sold.
Send,	sent,	sent.
Set,	set,	set.
Shake,	shook,	shaken, <i>shook</i> .
Shed,	shed,	shed.
Shoe,	shod,	shod.
Shoot,	shot,	shot.
Shut,	shut,	shut.
Shred,	shred,	shred.
Shrink,	shrunk, <i>shrank</i> ,	shrunk.
Shrive,	shrove,	shriven.
Sing,	sung, <i>sang</i> ,	sung.
Sink,	sunk, <i>sank</i> ,	sunk.
Sit,	sat,	sat, set.
Slay,	slew,	slain.
Sleep,	slept, <i>sleeped</i> ,	slept.
Slide,	slid,	slid, <i>slidden</i> .
Sling,	slung,	slung.
Slink,	slunk,	slunk.
Smite,	smote,	smitten, <i>smit</i> .
Speak,	spoke, <i>spake</i> ,	spoken.
Speed,	sped,	sped.
Spend,	spent,	spent.
Spin,	spun,	spun.
Spit,	spit, <i>spat</i> ,	spit, <i>spitten</i> .
Split,	split,	split.
Spread,	spread,	spread.
Spring,	sprung, <i>sprang</i> ,	sprung.
Stand,	stood,	stood.
Steal,	stole,	stolen, <i>stole</i> ,
Stick,	stuck,	stuck.

<i>Present Inf.</i>	<i>Preterit Ind.</i>	<i>Perf. Part.</i>
Sting,	stung,	stung.
Stink,	stunk, <i>stank</i> ,	stunk.
Stride,	strode, <i>strid</i> ,	strode, <i>stridden</i> .
Strike,	struck,	struck.
Swear,	swore, <i>sware</i> ,	sworn.
Sweat,	sweat,	sweat.
Sweep,	swept,	swept.
Swim,	swum, <i>swam</i> ,	swum.
Swing,	swung,	swung.
Take,	took,	taken, <i>took</i> .
Teach,	taught,	taught.
Tear,	tore, <i>tare</i> ,	torn, <i>tore</i> .
Tell,	told,	told.
Think,	thought,	thought.
Throw,	threw,	thrown.
Thrust,	thrust,	thrust.
Tread,	trod,	trod, trodden.
Wet,	wet,	wet.
Wear,	wore,	worn.
Weave,	wove,	woven.
Weep,	wept, weeped,	wept, weeped.
Win,	won,	won.
Wind,	wound, winded,	wound.
Write,	wrote, <i>writ</i> ,	written, <i>writ</i> .

4. What is *voice* in grammar?

5. How many voices are there in grammar?

6. Name them.

7. What difference of expression is denoted by the different voices? Ans. In the active voice the *agent* is the subject; and in the passive voice the *object* acted upon becomes the subject.

8. What are verbs in the passive voice sometimes called?

9. Then what are passive verbs? Ans. A passive verb expresses the receiving of an action from some agent by the subject.

10. How are passive verbs formed?

11. What does the perfect participle express?

Ans. Action perfected or completed.

12. What is a participle?

13. How many participles are there? Ans. *Three.*

14. Name them.

PARSING EXERCISES.—SECT. XXIII.

☞ Hereafter, in parsing the verb *to be*, the pupil must be careful to ascertain whether it is followed by a perfect participle.

85. She is admired by him. They are censured by the people. Thou art pleased with thy studies. I was entreated by him to remain. Thou hast been enlightened by study. He has been stoned by the mob. The troops had been organized by their leader. The work will have been completed. We shall have been satisfied. Were you satisfied? I can be supported by the text. Can you be supported by the people? Is it required by my master? Be ye pleased. We would be fatigued.

86. James Tassel was born of wealthy parents, who were desirous of making him respectable and happy. All their thoughts were turned to these objects; and every means was employed, to accomplish his education; to render his disposition amiable; and to make his character strong, manly, persevering, and generous. Frequent and wholesome advice was given him, and ardent prayers were raised to the throne of heaven for his prosperity in this world, and his welfare in the world to come.

87. For some time, their endeavors seemed to be blessed; and they had the satisfaction of seeing him improving in knowledge, and walking in the path of rectitude. But, their hopes were destined to be blighted, and the time approached, in which, he, on whom all their prospects of happiness were placed, was to become the source of

their greatest misery. He was enticed, by vicious companions, to the haunts of vice, and, by degrees, was led to the lowest state of moral degradation.

88. But, amidst all his vices, the recollections of his forsaken and weeping parents; and of the many warnings, which he had received from them, haunted his mind, and made him feel, that he was bringing their gray hairs with sorrow to the grave. His conscience became awakened, he was alarmed at his situation, and with a desperate determination, he resolved that he would forsake his vicious companions, and endeavor to regain his former standing in society.

Example.—She is admired by him.

She is a personal pronoun of the third person, singular, feminine gender, in the nominative case, and is the subject of *is admired*. (*When a noun or pronoun, &c.*) *Is admired* is a regular passive verb, (or, transitive verb in the passive voice,) from the verb *to admire*. *Admire, admired, admired.** It is in the indicative mood, present tense, third person, singular, agreeing with *she*. (*Verbs must agree, &c.*) *By* is a preposition, showing the relation between *is admired* and *him*. *Him* is a personal pronoun, of the third person, singular, in the objective case, governed by *by*. (*Prepositions govern the objective case.*)

LESSON XXXVII.

OF ADVERBS.

1. [*Moving a book slowly.*] What do I do?
2. How do I move the book? Ans. *Slowly.*
3. What is done slowly?

* Hereafter the pupil must always tell whether the verb is regular or irregular. He must also mention the present of the infinitive, the preterit of the indicative, and the perfect participle.

4. Then *slowly* is joined to the verb *move*, to express the manner of action. Now, of which sort of words is *slowly*? Ans. *Adverbs*.

5. What does the word *adverb* signify? Ans. *Joined to a verb*.

6. [*Moving a book quickly*.] How do I move it now? Ans. *Quickly*.

7. Of which sort of words is *quickly*? Why?

8. Why do we join an adverb to a verb? Ans. To express the manner of action.

Thus, when I say, *I move the book quickly*, I express the manner in which I *move* the book, by the adverb *quickly*.

9. What do we say of an adverb, when it is joined to a verb for that purpose? Ans. We say that it qualifies the verb.

10. In the sentence, "I sit quietly," of which sort of words is *quietly*? Why?

11. What verb is it joined to? For what purpose?

12. In the sentence, "It is very good," of which sort of words is *very*? Ans. *Adverbs*.

13. Very what?

14. Then what is *very* joined to?

15. Of which sort of words is *good*?

16. For what purpose are adverbs joined to adjectives? Ans. To express the degree of the kind which that adjective signifies.

Thus, when I say, *a very good man*, I express the kind of the man by the adjective *good*; that is, he has the quality *goodness*. Now, to denote the degree, or how much of that quality he has, I use the adverb *very*.

17. Now, what is the general use of adverbs? Ans. *To qualify words by expressing manner or degree*.

18. What words are qualified by adverbs? Ans. Verbs and adjectives.

NOTE.—Adverbs sometimes qualify other adverbs and prepositions; as, “He writes *very correctly*,” “It is *infinitely above* our thoughts.”

RECAPITULATION.—ADVERBS.

1. What are *adverbs*? Ans. *Adverbs* are words that are used to qualify verbs, adjectives, prepositions, or adverbs; by expressing the manner or degree of their signification.

2. Are there any other kinds of adverbs? Ans. There are many adverbs that qualify sentences by expressing the time or place of an event; as, “*When I have done wrong*, I shall be liable to punishment,” “*Where have you laid him*?”

NOTE.—Here, *when* qualifies the sentence, “I have done wrong;” and *where* qualifies the sentence, “have you laid him.”

3. What are adverbs supposed to be? Ans. Contractions of other words and expressions.

4. What rule have we for adverbs?

RULE 23.—Adverbs should be placed near those words or expressions which they qualify; as, “He writes *very correctly*,” “*While we were watching on one side*, he approached on the other.”

PARSING EXERCISES.—SECT. XXIV.

89. He reasons very correctly. A man of very wonderful size had appeared. George lived chiefly with his friend. I was earnestly entreated to remain longer. They have faithfully endeavored to promote our welfare. He did not wish to be treated impolitely. He cannot proceed on his journey now. I was well pleased with the exercises.

90. James appeared very nobly; and it is undoubtedly a fact, that he has had good instruction. Because he has studied diligently, he has improved

much, and probably will acquire a good character. It is even credibly asserted, that he is frequently visited by the principal, apparently for the purpose of giving him an appointment. How far this is correct, I am not able to determine. But surely he merits a reward, and, doubtless, will obtain it.

91. How mighty! how majestic, are nature's works. When the air is calm, where sleep the mighty winds? To-day, if ye will hear his voice, harden not your hearts. To-morrow shall be as this day, and much more abundant. Give me this water, that I thirst not; neither come hither to draw. By the deeds of the law, there shall no flesh be justified in his sight. That was the weight, that pulled me down. Must I then leave you, so good, so noble, and so true a master?

Example.—He reasons very correctly.

He and *reasons* are parsed as before. *Very* is an adverb qualifying *correctly*. (*Repeat the definition of adverbs.*) *Correctly* is an adverb, qualifying *reasons*. (*Adverbs are words, &c.*)

FALSE GRAMMAR.

He will be never industrious.

We should strive always to do our duty.

Were it not for you, I never should sorrow.

He plead very satisfactorily my cause.

You never had spoken to me on the subject.

I could keep scarcely from laughing.

They can loudly speak on that subject.

For us happily he is merciful.

Example.—He will be never industrious.

There is a violation of grammar in placing the word *never*; for, as it qualifies the auxiliary *will*, it should be placed immediately after it, according to

the rule which says, *Adverbs should be placed, &c.* The sentence should be, "He *will never* be industrious."

NOTE.—Young people frequently use the word *not* when it is unnecessary; as, "I do *not* want nothing;" meaning, "I do want nothing;" that is, "I do not want any thing." This is a very vulgar habit, and should be carefully avoided.

FALSE GRAMMAR.

I don't want to hear nothing about it,
He wont give me no plums,
I have'nt no book.
He did'nt say nothing.

LESSON XXXVIII.

OF INTERJECTIONS AND THE NOMINATIVE CASE INDEPENDENT.

1. What are O! Ah! &c. called? Ans. *Interjections.*

2. What does interjection mean? Ans. *Thrown among.*

3. Why are they called interjections? Ans. *Because, they are words thrown among the parts of the sentence, to express the passions of the speaker.*

RULE 24.—When an address is made to any person or thing, the noun or pronoun is put in the nominative case independent; as, "*John*, come here."

PARSING EXERCISES.—SECT. XXV.

92. O, Romans! hear ye this. John, come here. O, jealousy! thou bane of pleasing friendship. Gentlemen, I will strive to please you. James, bring me my hat. O, ye hypocrites! expect your reward. Soldiers! be firm, be undaunted. Friends and confederates, welcome.

Example.—O, Romans! hear ye this.

O is an interjection. *Romans* is a common noun, of the second person, plural, and in the nominative case independent. (*When a noun or pronoun, &c.*) *Hear* is an irregular transitive verb; *hear, heard, heard*. It is in the imperative mood, second person, plural, agreeing with its subject *ye*. (*Verbs must agree, &c.*) *Ye* is a personal pronoun, of the second person, plural, in the nominative case, and is the subject of the verb *hear*. (*When a noun or pronoun, &c.*) *This* is a pronominal adjective, used as a noun, in the objective case, and governed by the transitive verb *hear*. (*Transitive verbs, &c.*)

LESSON XXXIX.

OF THE NOMINATIVE CASE ABSOLUTE.

RULE 25.—When a noun or pronoun with a participle, has no immediate connection with the rest of the sentence, it is put in the nominative case absolute; as, “*Shame being lost, all virtue is lost.*”

PARSING EXERCISES.—SECT. XXVI.

93. Shame being lost, all virtue is lost. The kingdom being restored to peace, the army was disbanded. The work being finished, the laborers retired. He appearing, order was restored. Good works being neglected, devotion is false. His property and his credit gone, he was totally disconcerted.

Example.—Shame being lost, all virtue is lost.

Shame is a common noun, of the third person, singular, neuter gender, and being in conjunction with the participle, *being lost*, independent of the

rest of the sentence, is in the nominative case absolute. (*When a noun or pronoun with a participle, &c.*) *Being lost* is an imperfect passive participle, from the irregular verb *to lose*; *lose, lost, lost*; agreeing with *shame*. (*Participles agree, &c.*)

LESSON XL.

ANOMALIES IN CONSTRUCTION.

1. What is an authorized irregularity in grammar called? Ans. *An anomaly*.

2. How many kinds of anomalies are there in grammar? Ans. *Two*: anomalies of *form*, and anomalies of *construction*.

NOTE.—Anomalies of form have been spoken of in their proper place. We will now mention those of construction.

1. *The* is frequently prefixed to adjectives and adverbs in the comparative and superlative degrees; as, "*The more* I read this book, *the better* I like it." Its use in such cases, appears to be as an expletive.

2. Nouns preceded by *a*, are sometimes used without their relative preposition. In such cases, *a* is equivalent to *each* or *every*; as, "He gives me a hundred dollars *a* year;" that is, *in* or *for* each year."

3. Monarchs, editors, authors, and public speakers, frequently use the first person plural instead of the singular; as, "*We*, George IV. king of Great Britain, &c."

4. The pronoun *it* is frequently used as an expletive, referring to some word mentioned in the latter part of the sentence. It may then be in any person, number, or gender; as, "*It* was *I*;" "*It* was *you*;" "*The country is invaded*, but the people know it not."

5. Verbs of motion are sometimes omitted before adverbs; as, "I'll *away* to the palace;" that is, "I'll *go* or *haste* away."

6. Pronouns are sometimes used in the same construction with their nouns; as, "*He* that hath ears to hear, let *him* hear." This is done for the sake of emphasis.

7. Nouns signifying *time* or *measure* are sometimes used in the same manner as adverbs of time and distance; as, "I saw him *last year*;" "We have walked *a mile*."

They are also used to qualify adjectives; as, "A stick *four feet long*;" "A boy *five years old*;" "A house *thirty feet high*."

8. Adjectives are sometimes used to qualify the signification of verbs; as, "The bell *sounds clear*."

Sometimes, likewise, they qualify the effect of verbs; as, "He *spoke very loud*;" "Open thy hand *wide*."

NOTE.—It must be recollected that adverbs qualify only the *manner* of acting.

9. Many adjectives in the superlative degree have acquired the signification of nouns; as, at *first*; at *last*; at the *farthest*; &c.

10. When a whole sentence is designed to represent the possessive specification, the sign of the possessive is placed at the end; as, "*The captain of the guard's* house;" "*John and Eliza's* books."

NOTE.—In the last sentence, we suppose the books to be the *joint* property of John and Eliza. But if they composed two *separate* parcels, one belonging to John and the other to Eliza, we should say, "*John's* and *Eliza's* books."

11. Verbs in the imperative mood, and in the imperfect participle are sometimes used independently; having reference generally to the speaker; as, "I had seen the whole family *except* you;" "Generally *speaking*, such practices are hurtful."

PART II.

ORTHOGRAPHY AND ORTHOEPEY.

LESSON I.

OF WORDS AND THEIR FORMATION.

NOTE.—Many may be surprised to find this part of Grammar occupy a place posterior to Etymology and Syntax. But when they consider that we know how to express our thoughts by speech, before we learn how to express them by writing; and that letters were invented long after mankind had the habit of conversing with articulated sounds, they will readily acknowledge that Orthography should succeed Etymology and Syntax.

The first four Lessons are intended merely as *verbal* exercises. They are therefore put in a smaller type. The succeeding lessons are intended to be carefully studied.

1. When you think of any thing that you wish another to know, how do you inform him of it?

2. By what means do you generally tell of any thing?

Ans. We make sounds that signify what we are thinking of.

3. What do we call those sounds that are used to express thoughts? Ans. Words.

4. Do words resemble thoughts?

5. Do they resemble the things, of which we think?

6. Has every word the same sound?

7. How do we make those sounds, that are called words? Ans. By the mouth and throat.

8. When you wish to speak different words, you make different sounds. By what means do you make different sounds?

Ans. By making different positions of the mouth.

9. When you alter the position of the mouth to make sounds, what are those sounds called? Ans. *Articulated sounds*.

NOTE.—Such sounds are called articulated sounds, because they are occasioned by the movement of little muscles in the mouth, which perform the office of little bones. In Latin, a little bone is called *articulus*; from which is derived our word *articulate*.

10. Why are words called articulated sounds?

11. You say that every word has not the same sound? But can you not find the same sound in a good many words? Take for instance the words *and, hand, band, land, sand.*

12. What sound is in each of these words?

13. What sound is in each of the following words? *sing, wing, thing, bring, cling, ring.*

14. What sound is in each of the following words? *fall, ball, tall, wall.*

15. What sound is in each of the following words? *take, same, pale, made, grape?*

16. What sound is in each of the following words? *bone, pole, hope, joke?*

17. Then can you not find the same sound in a great many words?

18. Then are there as many different sounds as there are different words?

19. How then are words formed, if not by different sounds? Ans. By putting sounds together in different manners.

LESSON II.

OF LETTERS.—TONICS OR VOWELS.

1. You said a short time ago, that if you wished another to know what you were thinking of, you would tell him. Suppose that other person is absent; you cannot then *speak* to him. What would you do in that case? Ans. I would write.

Yes, in that case you must make some marks that stand for the words that you wish to say; and those marks you must send to him.

2. Suppose that the other does not know the meaning of those marks, that you make in writing; would he understand what you wish to let him know? Ans. No.

Therefore when you write to one another, both of you must know what particular marks are to be used for particular words.

There are several methods of writing. One is by making *pictures* that appear like the *things* that we wish to speak of. Another is, by making marks that signify those *words* that we wish to express. And another method is, to make marks, that signify those *sounds* that we use in making words.

3. When you make marks that stand for words, what do you say that you do?

4. When you find out by marks, what another means, what do you say that you do?

5. We have found out that there are various methods of writing and reading. But the best method appears to be that of making a mark for each sound. Then we shall be able to use the same marks in a great many words; as we found that the same sounds were in a great many words.

6. Which is the best method of writing? Why?

7. What do we call those marks that are used for sounds?
Ans. Letters.

8. What sound do you find in each of the following words? *late, taste, sail, lame.*

9. Then *a* is one sound that we must have a letter for. We will make this sign to represent it, *a*.

10. Could we not make any other letter for this sound, if every body would agree to it?

Yes, we could use any other mark for the sound of *a*, if we choose. And some other nations do. But those who speak the English language, have got into the practice of using this. So, it is the same as if we had all agreed to use it.

11. Mention several words that have the sound of *a*.

12. What sound do you find in each of the following words? *me, he, feel, leaf, beet.*

13. Then *e* is another sound, that we use in speaking; and we will use this letter as a mark for it, *e*.*

14. Mention several words that have the sound of *e*.

15. What sound do you find in each of the following words? *fine, white, mile, ride, high.*

16. Then *i* is another sound for speaking. We will use this letter as a mark for it, *i*.

17. Mention several words that have the sound of *i*.

18. What sound do you find in each of the following words? *hole, rope, four, rode, alone.*

19. Then *o* is another sound; and we will use this letter as a mark for it, *o*.

20. Mention several words that have the sound of *o*.

21. What sound do you find in each of the following words? *rule, true, fruit, tune, rude.*

* It will be well to write these letters on the black board.

22. Then *u* is another sound, for which we will use this letter, *u*.

☞ This sound is not *oo*, as is supposed by some; but a distinct sound, as will be proved in a succeeding work.

23. Mention several words that have the sound of *u*.

24. What sound do you find in the following words? *ball, author, jaw, fault*.

25. Then *au* is another sound; for which, for the present, we will use this letter, *a*.

NOTE.—This sound is represented in various ways; as by *au, awe, a, and o*. But as these letters are sometimes used to represent other sounds; it appears necessary, for our present purpose, to adopt some mark as a standard sign. For this and several other sounds, we shall use the signs recommended by Dr. Webster.

26. Mention several words that have the sound of *au*.

27. What sound do you find in the following words? *art, psalm, half, cart*.

28. Then *ah* is another sound; for which, for the present, we will use this letter, *ā*.

NOTE.—This sound is generally represented by *a* and *au*.

29. Mention several words that have the sound of *ah*.

30. What sound do you find in the following words? *hat, man, cap, had, sand*.

☞ The pupil must be taught to pronounce *a* with the same sound that is heard in *man*. Thus, *ā*. In all these exercises, the *sounds* of the letters are to be expressed; and no regard is to be had to their *name*.

31. Then *ă* is a sound used in speaking, for which we will use this letter, *ă*.

32. Mention several words that have the sound of *ă*.

33. What sound do you find in the following words? *men, sell, let, fed, step*.

☞ The pupil must be taught to pronounce *e* with the same sound that is heard in *men*. Thus, *ě*.

34. Then *ě* is a sound used in speaking; for which we will use this letter, *ě*.

35. Mention several words that have the sound of *ě*.

36. What sound do you find in each of the following words? *sit, tin, fill, give, tip*.

☞ The *i* is to be sounded as *i* in *fit*. Thus, *ĩ*.

37. Then *ĭ* is a sound used in speaking; for which we will use this letter, *ĭ*.

38. Mention several words that have the sound of *ĭ*.

39. What sound do you find in each of the following words? *hot, song, hop, log, on.*

☞ The short sound of *au*. Thus *ō*.

40. Then *ō* is a sound used in speaking; for which we will use this letter, *ō*.

41. Mention several words that have the sound of *ō*.

42. What sound do you find in each of the following words? *up, hut, rub, sun, us.*

☞ The *u* must be pronounced as in *sun*. Thus, *ŭ*.

43. Then *ŭ* is a sound for speaking; for which we will use this letter, *ŭ*.

44. Mention several words that have the sound of *ŭ*.

45. What sound do you find in each of the following words? *room, move, cool, moor, noon.*

46. Then *oo* is another sound for speaking; for which we will use this letter, *ō*.

47. Mention several words that have the sound of *oo*.

48. What sound do you find in each of the following words? *pull, book, wool.*

☞ Nearly the short sound of *oo*.

49. Well, for this sound we will use this letter, *ō*.

50. What sound do you find in *our, stout, round, house, towel?*

51. Well, for this sound, we will use the following letters, *ou*.

52. Mention several words that have this sound.

53. What sound do you find in *oil, moist, point.*

54. For this sound we will use the following letters, *oi*.

55. Mention several words that have this sound.

56. Are all those sounds that you have made, easy?

57. On account of the ease in which these sounds are made, they are called *vowels* or *tonics*.

NOTE.—*Vowel* means *voice*; and *tonic* means *having sound*. Hence these two names have been given to the sounds that we have named, because they contain *voice* or *sound*, in a purer state than is contained in other verbal elements.

LESSON III.

OF LETTERS.—SUBTONICS.

1. [The teacher may sound *l* in the same manner, that it is sounded in singing *lord*.] Make this sound, all of you.

☞ Great care should be taken, that the name *el* is not given; but merely the *sound*.

2. Here we find is another sound used for speaking; for which we will use the following letter, *l*.

3. Mention several words that have this sound.

4. [Sounding *m* as in singing *mate*.] Make this sound.

5. Here then is another sound used for speaking; for which we will use the following letter, *m*.

6. Mention several words that have this sound.

7. [Sounding *n* as in singing *no*.] Make this sound.

8. For this sound we will use the following letter, *n*.

9. Mention several words that have this sound.

10. [Sounding *r* as in singing *rose*.] Make this sound.

11. For this sound we will use the following letter, *r*.

12. Mention several words that have this sound.

13. [Sounding *v* as in singing *vain*.] Make this sound.

14. For this sound we will use the following letter, *v*.

15. Mention several words that have this sound.

16. [Sounding *z* as in singing *zone*.] Make this sound.

17. For this sound we will use the following letter, *z*.

18. Mention several words that have this sound.

19. [Sounding *y*, as in singing *year*; a squeezed sound of *e*.] Make this sound.

20. For this sound we will use the following letter, *y*.

21. Mention several words that have this sound.

22. [Sounding *w* as in singing *word*; a squeezed sound of *oo*.] Make this sound.

23. For this sound we will use the following letter, *w*.

24. Mention several words that have this sound.

25. [Sounding *b* as in singing *bold*; and then suffering the breath to escape rather forcibly from the mouth.] Make this sound.

26. For this sound we will use the following letter, *b*.

27. Mention several words that have this sound.

28. [Sounding *d*, as in singing *dare*, and then letting the breath escape, as in sounding *b*.] Make this sound.

29. For this sound we will use the following letter, *d*.

30. Mention several words that have this sound.

31. [Sounding *g* as in singing *gold*; and then letting the breath escape as before.] Make this sound.

32. For this sound we will use the following letter, *g*.

33. Mention several words that have this sound.

34. [Sounding *ng* as heard in dwelling on those two letters, after pronouncing *ring*.] Make this sound.

35. For this sound we will use the following letters, *ng*.

36. Mention several words that have this sound.

37. [Sounding *z* as heard in *azure*.] Make this sound.

38. For this sound, we will use the following letters, *zh*.

39. Mention several words that have this sound.

40. [Sounding *th*, as heard in *these*.] Make this sound.

41. For this sound we will use the following letters, *th*.

42. Mention several words that have this sound.

43. Are these sounds as easy to be made and distinguished, as the tonics.

44. Then what shall we call them? Ans. *Subtonics*.

NOTE.—*Subtonic* means having sound in a less degree. Hence that name has been given to the preceding sounds, because they have not the full vocality that is heard in the tonics.

LESSON IV.

OF LETTERS—ATONICS.

1. [Sounding *f* as dwelling on that letter in the word *life*.] Make this sound.

2. For this sound, we will use the following letter, *f*.

3. Mention several words that have this sound.

4. [Sounding *s* as a mere hiss.] Make this sound.

5. For this sound we will use the following letter, *s*.

6. Mention several words that have this sound.

7. [Sounding *h*, as heard in breathing a sigh.] Make this sound.

8. For this sound, we will use the following letter, *h*.

9. Mention several words that have this sound.

10. [Sounding *wh*, as in *what*; a mere emission of breath.] Make this sound.

11. For this sound, we will use the following letters, *wh*.

12. Mention several words that have this sound.

13. [Sounding *p*, by making the same position of the organs as for sounding *b*, (taking care to emit no sound, while the organs are in this position;) and then opening the

lips suddenly, and letting the breath be expelled with a sound something similar to the whisper of *u* in *hut*.] Make this sound.

14. For this sound, we will use the following letter, *p*.

15. Mention several words that have this sound.

16. [Sounding *t*, by giving the same position of the organs as for sounding *d*; and then removing the tongue from the roof of the mouth and letting the breath be expelled in the same manner, and with the same sound as in sounding *p*.] Make this sound.

17. For this sound we will use the following letter, *t*.

18. Mention several words that have this sound.

19. [Sounding *k*, by giving the organs the same position as for sounding *g*, and then letting the breath be suddenly expelled in the same manner and with the same sound as before.] Make this sound.

20. For this sound we will use the following letter, *k*.

21. Mention several words that have this sound.

22. [Sounding *sh*, as in dwelling on those letters after uttering *hush*.] Make this sound.

23. For this sound we will use the following letters, *sh*.

24. Mention several words that have this sound.

25. [Sounding *th*, as in dwelling on these letters after uttering *width*.] Make this sound.

26. For this sound, we will use the following letters, *th*.

27. Mention several words that have this sound.

28. In sounding *f* or *s*, do you perceive any other sound than that of a whisper?

29. Then what do we call *f*, *s*, *h*, *wh*, &c.? Ans. *Atonics*.

NOTE.—*Atonic*, means *without sound*. Tonic, subtonic, and atonic, are names borrowed from the "Philosophy of the Human Voice," by James Rush, M. D. a work that should be possessed by every teacher.

LESSON V.

RECAPITULATION.—LETTERS.

1. How many elementary sounds are there in the English language? Ans. Thirty-nine.

2. Then how many letters should there be in the English alphabet?

3. Are there thirty-nine letters in the English alphabet? Ans. No.

4. How then do they represent all the elementary sounds? Ans. Some letters stand sometimes for one sound, and sometimes for another.

5. How many kinds of elementary sounds are there? Ans. *Three*.

6. Which are they. Ans. *Tonics, subtonics, and atonics*.

7. How many tonics are there? Ans. Sixteen.

8. Which are they. Ans.

a,	as heard in	ale.
a,	"	all.
a,	"	art.
ă,	"	an.
e,	"	eel.
ě,	"	end.
i,	"	isle.
ĩ,	"	it.
o,	"	old.
ő,	"	hot.
u,	"	pure.
ű,	"	sun.
o,	"	move.
o,	"	wolf.
ou,	"	out.
oi,	"	oil.

9. Why are these sounds called *tonics*? Ans. Because they consist of a full vocal sound.

10. By what other name are they generally called? Ans. *Vowels*.

11. Why are they called *vowels*? Ans. Because they are pure emissions of voice.

12. How many subtonics are there? Ans. Fourteen.

13. Which are they? Ans.

b,	as heard in	but, tub.
d,	"	dog, bad.
g,	"	get, nag.
l,	"	let, sell.
m,	"	man, sum.
n,	"	no, sun.
r,	"	rap, war.
ng,	"	sing.
v,	"	van, give.
z,	"	zed, buzz.
th,	"	this, breathe.
zh,	"	azure, pleasure.
w,	"	way.
y,	"	yes.

14. Why are these sounds called subtonics? Ans. Because their sound is not full and clear.

15. How many atonics are there? Ans. Nine.

16. Which are they? Ans.

p,	as heard in	pay, stop.
t,	"	top, hat.
k,	"	kill, oak.
f,	"	four, ruff.
s,	"	sit, miss.
th,	"	thin, hath.
sh,	"	shut, hush.
wh,	"	when.
h,	"	hop.

17. Why are these sounds called atonics. Ans. Because they have no vocal sound, but merely a breathing or whispering.

18. What are subtonics and atonics generally called? Ans. *Consonants*.

19. Why are they called consonants? Ans. Because they will readily unite with other sounds.

20. Will not the vowels unite with other sounds?

Ans. They will not unite with one another, in such a manner as to preserve their full open sound.

☞ For a more extended analysis of verbal sounds, the pupil may see "The Philosophy of the Human Voice," by Dr. Rush. But for practical purposes, the author's large grammar may suffice.

LESSON VI.

OF THE RADICAL AND VANISH, AND THE VOCULE.

1. [Prolonging the sound of *a*, and stopping it, by breaking off abruptly as it were in the middle of the sound. This is done by stopping the voice while the organs are in their first position.] Is this a perfect *a*? Ans. No.

2. The structure of the articulating organs is such that it is necessary to close them, in order to finish any sound with ease. Of course, this closing of the organs will occasion a sound differing in some degree from that with which we commence.

3. What is the *commencing* sound of a tonic or vowel called? Ans. The *radical sound*.

4. What is the *finishing* sound of a tonic or vowel called? Ans. The *vanishing sound*?

5. Then are there as many distinct *elementary* sounds as there are authorized *tonic* sounds? Ans. No.

6. Give the radical and vanish of each tonic?

Ans. *a* in *ale*, vanishes into *e*.

a „ *all*, „ *ũ*.

a „ *art*, „ *ũ*.

e „ *eel*, „ the same sound.

i „ *isle*, „ *e*.

o „ *old*, „ *oo*.

õ „ *move*, „ the same sound.

ou „ *out*, „ *oo*.

oi „ *oil*, „ *e*.

u „ *pure*, „ *oo*.

a, in *an*,—e, in *end*,—i, in *it*,—o, in *hot*,—u, in *sun*,—and o, in *wolf*, have one continued sound.

7. What are those tonics called that have one continued sound? Ans. *Monothongs*.

8. What are those tonics called that vanish into different sounds? Ans. *Diphthongs*.

9. Which are the monothongs?

10. Which are the diphthongs?

11. Have any of the monothongs and diphthongs similar sounds? Ans. They have, and in such cases the only difference appears to be, that, in the sound of the diphthong there is a continual coalescence of the radical and vanish.

12. Mention those monothongs and diphthongs that have a similarity of sound?

Ans. { *Monothongs*, ěnd, hōt, dance,* ăn, ĭt,
 { *Diphthongs*, ale, all, art, care, eel,
 oat,* sŭn, wolf.
 old, turn† move.

The above monothongs, together with the radical of *u* in *pure*, are the only sounds that are heard in the tonics, the diphthongal tonics being formed by the union of each of these sounds as a radical, and either *e* in *eel*; *u* in *sun*; or *o* in *wolf*. See page 170.

A in *art* is thought to be the radical of *i* in *isle*, and of *ou* in *out*. *O* in *hot* is the radical of *oi* in *oil*.

NOTE.—As Dr. Rush has given a different scheme of tonics, it will be given here for the benefit of the teacher: viz. seven diphthongs: *a-we*, *a-rt*, *a-n*, *a-le*, *i-sle*, *o-ld*, *ou-r*, and five monothongs: *ee-l*, *oo-ze*, *e-rr*, *e-nd*, *i-n*. For reasons for the adoption of the system explained in this work, see larger grammar.

* In pronouncing these words, (for the present purpose,) the correspondent sounds should be preserved, but uttered very quick.

† This, for the present purpose, may receive a longer continuation of sound than is usually given to it.

13. We found that each of the tonics had a vanishing sound. Have the subtonics and atonics a vanishing sound? Ans. They have a little vanishing sound, which is formed by bringing the organs of articulation to their natural position.

14. What is this sound called? Ans. The vocule.

15. What is the meaning of vocule? Ans. A little voice.

16. Is the vocule of atonics a voice? Ans. No; it is nothing but a breathing similar to the *whisper* of *w* in *sun*.

LESSON VII.

OF THE CORRESPONDENCE BETWEEN THE SUBTONICS AND ATONICS.

1. How are the tonic sounds formed? Ans. By opening the mouth in such a manner, as to allow the free passage of the air.

2. How are the subtonic sounds formed? Ans. By closing some of the articulating organs in such a manner as to hinder the free passage of the air.

3. How are the atonics formed? Ans. By forming the same position of the organs as for the subtonics; and substituting whisper for vocality.

4. Mention those atonics and subtonics that are formed by the same position of the articulating organs? Ans.

Subtonics, v, z, th, zh, w, b, d, g.

Atonics, f, s, sh, wh, p, t, k.

5. Have not the other subtonics correspondent atonics? Ans. Not in our language, but they can be sounded.

6. Has not the atonic *h* a correspondent subtonic? Ans. It has not, but corresponds nearly with the tonic *û*.

OF THE ABRUPT SOUNDS AND SUPERFLUOUS LETTERS.

7. Have all the subtonics and atonics a full open sound? Ans. No; six of them have an obstructed sound?

8. Which are they? Ans. b, d, g, p, t, & k.

9. What are these letters called? Ans. They are sometimes called *mutes*.

10. Have they any other name? Ans. Yes; that of *abrupt sounds*.

11. Why are they called abrupt sounds? Ans. Because, as they have but a slight sound themselves, they occasion the breath to pass suddenly upon the succeeding tonic.

12. Besides the letters that we have already spoken of, we use the letter *j* for the union of *d* and *zh*; as, *ja*, (*dzha*.)

13. Its correspondent atonic is composed of the sounds *t* and *sh*; represented by the sign *ch*; as, *chop*, (*tshop*.)

14. We also use the letter *x* for the union of *g* and *z*; as, *example*, (*egzample*.)

15. Its correspondent atonic is the union of *k* and *s*; as, *expect*, (*ekspect*.)

16. Now, what letters stand for compound sounds.

17. Which of them are subtonics?

18. Which of them are atonics?

19. Are there any other letters used, that we have not yet spoken of? Ans. *C* is used sometimes for the sound of *k*; as in *cat* (*kat*); and sometimes for the sound of *s*; as in *cider*, (*sider*.) *Q* has the sound of *k*; as in *quality*, (*kuality*;) *opaque*, (*opakue*.)

20. *Y* is sometimes used for *i*; as, *my*, (*mi*.)

21. *W* is sometimes used for *oo*, as *new*, (*neoo*.)

22. How many letters are there in the English language? Ans. Twenty-six.

23. When the letters are arranged in a regular order, what is the collection called? Ans. An *alphabet*; from the two first letters of the Greek alphabet, *Alpha, Beta*.

24. The following is the English alphabet, as it is generally written.

A a, B b, C c, D d, E e, F f, G g, H h, I i, J j, K k, L l, M m, N n, O o, P p, Q q, R r, S s, T t, U u, V v, W w, X x, Y y, Z z.

25. The following are their names; *a, be, se, de, e, ef, ge, he** or *aitch, i, ja, ka, el, em, en, o, pe, cu, er, es, te, u, ve, we** or *double u, eks, ye** or *wi, ze*.

LESSON VIII.

OF THE SLIDES OF THE VOICE.

1. [The teacher may now pronounce the sound *ah*, first with a low voice, and then with a higher voice; (say an octave from the first.†) This may be done several times, with alternations of high and low.] Do you perceive any difference in these sounds?

NOTE.—This difference in sound is called the difference of *pitch*.

2. What is this difference in sound called?

[The teacher may now tell which is the highest, and which the lowest sound; and let the pupils accompany him in the exercise mentioned in question 1. This exercise will

* It has been found that those teachers who have adopted these names, have been much more successful in teaching the first principles of reading, than those who adhere to the old names. Every one knows that the change from *izzard* to *ze*, has been productive of much good. Is not *aitch* as barbarous as *izzard*?

W may be called *we*, when a consonant; and *double u*, when a vowel. *Y* may be called *ye* when a consonant, and *wi* when a vowel.

† If the teacher is not accustomed to singing, any sound higher than the first will answer.

prove very beneficial to their future powers of utterance. They may then do it alone several times.

3. Now make a high sound.

4. Make a low sound.

5. [Sounding *ah* in a continuous pitch.] Does this sound continue in the same pitch? Ans. It does.

6. [Singing *ah* by beginning with a low sound, and ending an octave above.] Does this sound continue in the same pitch? Ans. It does not.

7. Is the last part of the sound higher or lower than the first part?

8. [Singing *ah*, by beginning with a high sound, and ending with an octave below.] Does this sound continue in the same pitch?

9. Is the last part of the sound higher or lower than the first?

10. [Speaking *ah* as when asking a question with a drawling sound; raising an octave.] Does this sound continue in the same pitch?

11. Is the last part of the sound higher or lower than the first?

12. [Speaking *ah* with emotion, falling an octave; as in the sentence, "I said *ah*."] Does this sound continue in the same pitch?

13. Is the last part of it higher or lower than the first?

14. [Sounding *ah* as in question 6.] What is the difference between the first and the last part of this sound?

15. In what manner does the sound go up; does it skip or slide? Ans. It skips.

16. [Sounding *ah* as in question 8.] What is the difference between the first and the last part of this sound?

17. In going down, does the voice skip or slide? Ans. It skips.

18. [Sounding *ah* as in question 10.] What is the difference between the first and the last part of this sound?

19. In going up does the voice skip or slide? Ans. It slides.

20. [Sounding *ah* as in question 12.] What is the difference between the first and the last part of this sound?

21. In going down does the voice skip or slide? Ans. It slides.

NOTE.—So we see that there are five kinds of sounds as it regards pitch. First, a sound that does not vary in pitch; second, a sound that grows higher by skipping; third, a sound that grows lower by skipping; fourth, a sound that grows higher by sliding; and fifth, a sound that grows lower by sliding.

22. When sounds follow one another in such a manner as to be agreeable, what are they called? Ans. *Melody*.

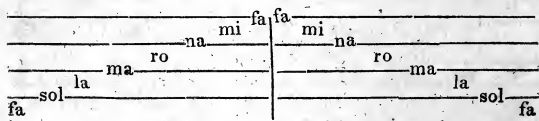
23. When sounds differ in pitch by skips, what do we call the melody? Ans. *Discrete Melody*.

24. When sounds differ in pitch by slides, what do we call the melody? Ans. *Concrete Melody*.

☞ If the teacher is accustomed to music, it would be well to give his pupils the following exercises.

25. Give an example of discrete melody in what is called

THE NATURAL SCALE OF THE VOICE.



26. Now let this scale be sung by using the syllable *ah* for each sound.

27. What do we call the distance between one sound and another, when they differ in pitch? Ans. *An interval.*

28. How are the intervals named? Ans. When the interval is from one sound to the next, on the natural scale, it is called an interval of a *second*; when we skip one sound, we call it an interval of a *third*; and so on through the scale.

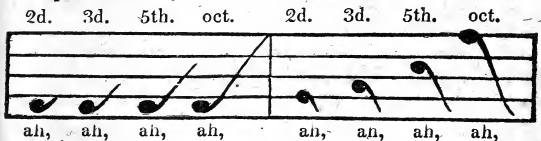
29. The following are the intervals employed in speech. Sing them.

2d.	3d.	5th.	octave.	2d.	3d.	5th.	octave.
fa				fa			
		ro				ro	
	la				la		
sol				sol			
fa	fa	fa	fa	fa	fa	fa	fa
1 .2.	1. 3.	1. 5.	oct.	1. 2.	1. 3.	1. 5.	oct.

30. Now sing these intervals by using the syllable *ah* for each sound.

Many suppose that there are some who can neither perform nor distinguish these intervals. But it is a fact, that every one who speaks, does perceive and execute these intervals with the slide of the voice; and the same degree of attention and exercise, that enables one to do it concretely, will enable him to do it discretely.

31. Now let your voice slide through the intervals, as represented by the following signs:



The foregoing exercises will be found of great advantage to pupils, both for improving the ear, and for future advancement in elocution.

32. Besides the intervals mentioned above, there is an interval of half a tone, which is employed in plaintive or mournful expressions. It may be made by sounding from *la* to *ma*, or from *ma* to *la*, on the natural scale.

33. When are the concrete intervals employed in speech? Every syllable is spoken with a concrete interval; that is, with a slide of the voice either upward or downward.

34. When are discrete intervals employed in speech? Ans. Every successive syllable begins with a discrete interval, that is, with a skip of the voice from the close of the last syllable.

To learn when and in what manner these intervals are to be used, see Barber's Grammar of Elocution, Rush's Philosophy of the Human Voice, or large Grammar. It will be sufficient to state here, that,

35. The voice has the upward slide generally in every syllable except those that are emphatic, or close the sense. In those syllables that close the sense, or have a determined emphasis, the voice has the downward slide.

36. What is a syllable? Ans. A syllable is one or more verbal sounds pronounced with a single impulse of the voice.

37. What is the last syllable of a word generally called? Ans. The *ultimate*.

38. What do we call the syllable which is next to the last? Ans. The *penultimate*.

39. What do we call the syllable before the penultimate? Ans. The *antepenultimate*.

APPENDIX.

FIRST LESSONS IN EXERCISES OF COMPOSITION.

☞ Exercises in Composition have been improperly considered by many as belonging to Rhetoric. So far as *elegance* is concerned, they surely are. But if to express our thoughts with *propriety*, falls under the cognizance of Grammar, this cognizance must include the art of *writing* our thoughts as well as that of *speaking* them. Experience has proved that the most requisite attainment for beginners in composition, is not an ability to write with elegance, but a facility in expressing their thoughts at all. In this last attainment, pupils in general are most sadly deficient. And we frequently see young persons, who are able to speak with fluency; and yet, when required to write their thoughts, are entirely at a stand.

For such persons the following exercises are intended. Very young pupils should begin with these lessons; and should be encouraged if they write no more than one line for each word. A child, as soon as he can write, can do this. But if he should think one or two of the first trials difficult, let him be questioned by the teacher in the following manner: "What is a *book*?" Well, write that down. "What is a *bench*?" &c. This need not be repeated many times, before the pupil will be able to write this exercise without any assistance.

SECTION I.

Describe the following things:

1. Book, bench, chair, house, tree, knife.
2. Fence, coat, horse, cow, table, floor, tongs.
3. Button, barn, field, hearth, window.
4. Door, paper, fireplace, hat, shoe.
5. Hair, stone, brick, desk, shovel, coal.
6. Carpet, bonnet, pin, sheep, wool, hen.
7. Sun, moon, star, sky, ground, scissors.
8. Mouth, ear, eye, nose, tongue, hands, feet.
9. Stable, field, corn, wheat, rye, hay.
10. Cup, saucer, spoon, fork, plate, bread.
11. Cart, chaise, wagon, hack, stage.
12. Mountain, hill, river, ocean, sea, island.
13. Flame, fire, water, head, arm, word.

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14. Bush, flower, apple, peach, quince, pear.
15. Nest, bird, brute, animal, vegetable.
16. King, queen, emperor, empress, governor.
17. Friend, relative, parent, child, father, son.
18. Mother, daughter, brother, sister, uncle.
19. Master, servant, scholar, pupil.
20. Grammar, arithmetic, geography, music.

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SECTION II.

Mention some objects that have the following qualities, and tell why; one to each quality.

1. Hard, soft, tender, rough, smooth.
2. Bright, dark, brilliant, twinkling.
3. Sweet, sour, bitter, acid, pleasant.
4. Great, small, large, little.
5. Square, round, uneven, irregular.
6. Hot, cold, warm, cool.

SECTION III.

Mention things that perform the following actions; several things to each action; and tell how.

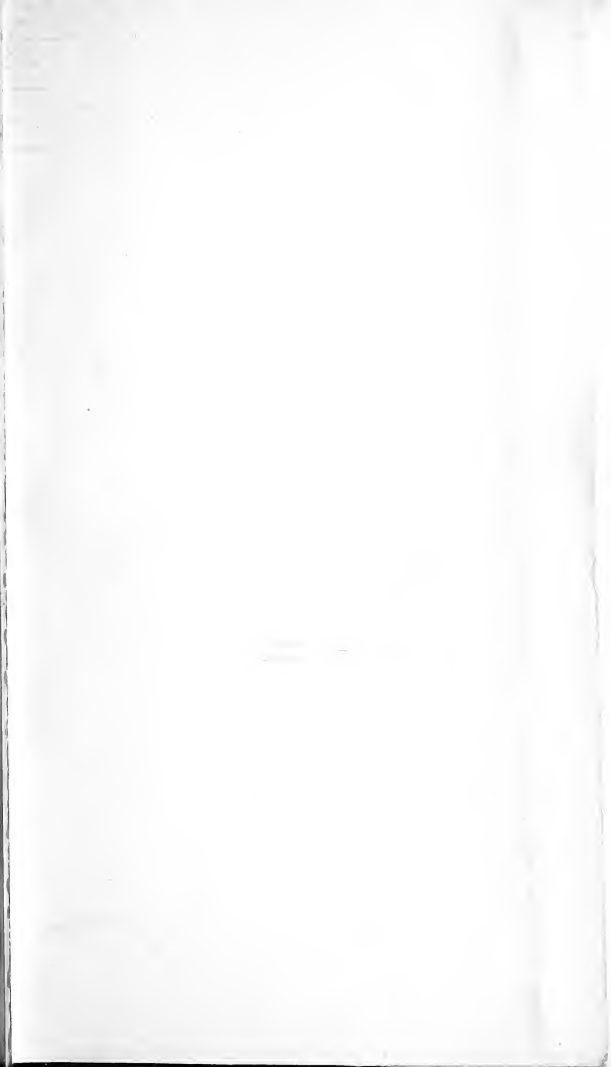
1. Move, run, walk, fly, jump, skip.
2. Stand, sit, lie, sleep, rest.
3. Talk, sing, bellow, whistle, hiss.
4. Fight, play, quarrel, scold, blame.
5. Grow, live, eat, drink, swim, die.
6. Rust, mould, wither, evaporate, decay.

SECTION IV.

State the difference there is between the following things.

1. Animals, vegetables, and minerals.
2. Man, beast, fowl, fish, and insect.
3. Trees, bushes, flowers, herbs, and grass.
4. A philosopher and a statesman.
5. A madman and a fool.
6. Wit and genius.
7. Light and darkness.
8. Mountain and hill.

THE END.







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